Thenew

pollecye of warre, wherin is declared not only how ꝺ mooste cruell Tyraunt the great Turke maye be ouer come, but also all other enemies of the Christen publique weale, lately deuised by Theodore Basille.

Prouer. 21.

¶ The horse is prepared agaynst the day of battel, but the Lorde gyuethe the victory.

IN

¶ The prayer of Kinge Asa.

ii. Parali. xiiii.

O Lord it is all one wyth the, whyther thou helpest, in few or in many. Helpe vs, O Lord, our God. For we haupnge our whole affiaunce & trust in the & in thy name be come agaynst thys multitude. Thou art the Lord our God, let no man therfore prenayle agaynst the.

¶ The prayer of Kynge Josaphat.

ii. Parali. xx.

IN vs, oh Lorde, there is not so great strengthe, that we may be able to resist this great company, that commethe agaynst vs. But whē we know not what to do, thā haue we none other refuge nor socour, but only to lyfte vp our eyes vnto the.

¶ Kynge Josaphat to his Souldiours.

BEleue in the Lorde youre God, and so shall ye be without all leopardye. Beleue his Prophetes, and all thynges shalbe prosperous vnto you.

¶ To the right worshypfull Syr Thomas Wyet Knyght, Theodore Basille wysheth long lyfe, cōtinual helth, and prosperous felicite.

I thynke ther is no man so farre estraūged from ciuile humanite, whiche knowethe not, howe moche euery one of vs is endetted to his natiue coū-trey. For all be it the duty that we owe to oure parentes, kynnesfolke, frendes &c, be great euē by the very lawe & instincte of nature, yet the det, wherw we are obliged to oure contre, semeth to be greater and of moche more valour, than we maye at ony time be able to set our selues francke & fre from it. Our parētes onely gyue vs this grosse, rude and mortall body. Our countrey doth

howe greatly we are bounde to our countrey.

not only receaue and ioyfully sustē
tate it, but also opulently adourne
& garnysh both that and the mynde
wyth mooste goodly and godly ver-
tues. It engraffethe in vs the true
knowledge of our selues, the feare of
God, the loue of God and of oure
neyghbour, the true fayth in Gods
promises, the vnfayned obediēce to
ward our superious. It tylleth our
hartes wyth the plough of paynful
diligēce. It eradicateth all vnfruyt
ful wedes. It eiecteth all vnprofita
ble cloddes, and maketh the earthe
of our hartes so fine, pure, pregnāt
& fertile, that it is ready to receaue
ony maner of good seed, that may
be sowne therupon, and to produce
innumerable encrease. It sowethe
also in the felde of our brestes many
precious seedes, as modesty, grauite,
gentlenes, honest behauour, affa-
bilite, comite, liberalite, frugalite,
paci-

Our countrey is to be more regarded thē oure parentes.

What great commodities we receue of our countrey.

pacience, long sufferaunce, modera-
cion, temperaurce, obedience, forti-
tude, magnanimite, iustice, equite,
continence, humilite, erudicion, pru
dence, learnynge, wysdome, probite
of manners, wythe an whole see of
good thynges mo. All this doth our
countrey for vs thorow the diligēt
exercyse of wyse and sage teachers.
So that it may appeare right wel,
men be not only moche endetted to
theyr natiue coūtrey, but also allu-
red vnto the loue and desyre of the
same euen by a certayne inspiracio
both of God and nature. For howe
glad is an Englyshe man beynge in
Fraunce, Germany, or Italy or els
where, to knowe by the transmissio
of mutuall letters, what is done in
Englōd, in what case the publique
weale consisteth, how it prolpereth,
howe Gods word is set forward, af-
ter what manner vertue is mayn-

tayned, and vice detested &c. Agen, is not the Frenche man, Germayn, or Italion, beyng here in England very desyrous to knowe lykewyse, what is done in his natiue contre?

The feruet affectiõ that some haue had to theyr countrey.

We reade of some, whiche, whan they were in straung places, where they wanted no kynd of pleasures, desyred rather to be at home i theyr owne natiue countrey, and to eate beanes and drosse with hogges, thã to be in ỹ mooste flouryshyng Realme in the worlde, & to syt at the tables of Kynges, Prynces and such other terrene potestates, and to affluẽce with all maner of delicious meates.

Leo Byzantius.

To whom is it vnknowẽ, ỹ whã a certen noble mã called Leo Byzãtius, was greuously accused of certen of the Citie, where he was inhabited, and lyke to be in daunger of death, and therfore councelled of diuers of hys frẽdes to fly into some straung

straung countrey, he came boldely into the assembly, which consulted about hys matter, and sayde, O ye my Cytysenes, I am counselled to fly but certes I had rather be slayn of you, & so to dye among you, than once to make my self captiue to ony straung countrey. O valeaunt and corrageous harte. O noble & pryncelyke stomacke. O vnfayned louer of his natiue countrey. He chosed rather to be slayne although vnrighteously of his contremen, and so to dy amonge them, than he woulde once departe oute of his natiue contre.

The victorious Champyō Sertorius also, beyng in the warres or els wher, was wont to saye, that he had rather be at home in his owne countrey, and to be the mooste base & vile Cytysen of Rome, than beynge absēt to be Emperour of al ỹ world so swete a thynge is it for a man to Sertorius.

in his owne natiue countrey.

Thus se we how euery nacion is led euen of nature wyth such an vnspeakable louyng affeccion toward his contre, as neuer dyethe, excepte paraduenture ony be of that pestiferous and poysoned nature, whereof one is, which beyng an Englyshe man borne, dauncethe nowe lyke a Traytoure in a Carnalles wede at Rome, & as a shameles mōsture abaiheth not to wryte, *Roma est mihi patria.*

The loue of our countrey muste nedes be great, seyng that ỹ graue, prudēt, sage, and wyse gouernours of the publique weale heretofore in all theyr actes soughte nothynge so much as the prosperite and wealth therof. What goodly swete sentences dyd they instille into the brestes of theyr yonglynges euen from the cradles, to encourage them vnto ỹ loue of theyr countre? As these are:

Pugna

Pugna pro patria. Mortem oppete pro patria. Dulce & decorũ est pro patria mori. Fight for the contre. Dye for the cõtrey. It is a swete & semely thyng to dye for the cõtrey. And as they taught other to do this, so dydde they shew goodly & vertuous examples mooste worthy imitacion of theyr posterite For no kynd of perel did they refuse for the safegard of theyr conntrey. No rytches, no substance, no possessions, no not theyr owne lyfe dydde they spare for to profyt theyr countrey. And this maye we se done in ỹ Hystories not only of the baser sorte but also of mooste victorious Emperours, puissaunte Princes, and noble Consulles.

Kynge Codrus ascertayned by ỹ infallible oracle of Apollo, that hys contre men the Athenians could by no menes enioy the victory of theyr enemies, excepte he hymselfe were slayne Codrus.

slayne in the batayle, came forth in to the felde amonge the other warriours wyth a iustye and valeaunt chere, fyghtyng wyth his aduersaries couragiously. But in as much as it was not only knowē to ỹ Athenians, but also to the cōtrary parte what aūswere was gyuen Codrus of Apollo, therfore ỹ enemies gaue a commaundement that no manne should hurte the body of kynge Codrus. Which whan he perceyued, he conueyed himselfe out of the army, put of his princelyke armours, clad hymselfe lyke a cōmon Souldiour, and returned shortly into the hoost where both manfully and wyllyngly he dyed, and by this menes saued his contre. O moost excellēt Prince worthy immortalite. O condigne spectacle for all rulars to beholde.

Publius Decius.

A lyke thyng do we read of that noble Consulle Publius Decius, whiche

which whā he sawe his army greatly discomforted and almoost slayne, spoored vp his horse sharply, and w a valeaunt courage braste into the myddes of his enemies army, wher after that he had slayne many, and by his valeastce encouraged of new the hartes of his Souldiours, he beynge greuously wounded dyed at ỹ instant, for the healthe of his countrey, so that notwithstondynge by his woundes, bloud and deathe the Romans gatte the victory, wherof before they dyd so much dispayre.

A certen woman also among the Lacedemonians, caulled Gyrtias, whā she herd ỹ Acrotat⁹ her doughters sonne was greuously woūded in the warres, yea and dead therof, aunswered wyth a lustye harte and sayd, whan he went forthe vnto the enemies, was it ony other lyke, but that he should dye, or els slay them? Gyrtias.

It

It is more mery to heare that he is dead, as it was worthy hym, and ỹ cytie and his progenitours, than to lyue all his lyfe lyke a dastarde, and shew no poynte of valeaũce. O hart more courageous, thã the feminine sexe requireth. Grand mothers are wonte for the moste parte to loue theyr neuewes and childres chyldrẽ more tẽderly than ỹ very mothers. Yet this granddame Gyrtias lamẽted nothyng the deth of her neuew, but entierly reioysed that he died so valeauntly in the warres.

A womã of Lacedemony

Another womã of Lacedemony, after that she had sent forth fyue of her sõnes vnto battaile, stode before the suburbes of the cytie, waytyng what should be the ende of the battell. In the meane season came a certen man and shewed her that all her sonnes were slayne. To whome she sayd, I dyd not demaũd this of the, o thou

O thou sluggysh slaue, but in what case the contrey stondeth. Whan he had aūswered, that the contrey had gotten the victory, she sayde, oh thā very well, I am glad that my sōnes are thus dead. This noble woman dyd set more by the safegarde of her contrey, than by her priuate affecte toward her chyldren.

Damatria also an womā of that nacion, slewe her owne sonne at his returne from the battell, because he behaued hymselfe lyke a coward in the warres, and dyd not fyght manfully for the wealthe of his cōtrey. This semeth to smell barbaryke immanite, and to be to moche cruell, notwithstandyng it is a goodly example to shewe ỹ all mothers should desyre nothynge so muche in theyr chyldren as to haue them euermore bent to serue the publique affayres of theyr contre, euē to ỹ very deth.

Damatria.

The

Otho Sylvius. The Emperour Otho Syluius was determined at a certē tyme, I knowe not for what cause, to gyue ouer the regimente of his Empyre. Many came vnto hym, and delyred hym very instantly, that he woulde not leaue of his imperial dignite, & so forsake the commō weale, and the valeaunt company of noble warryours þ he had besides other. Among all one heynge but a Souldiour taken at aduenture, perceauyng that the Emperour persisted in his determinaciō, toke out his swerd & layd, O Emperour knowe thou, that we all are franckely encouraged thus to do for the. And streyghte wayes he kylled hymselfe. O lusty harte, & frāke courageous stomache. Whom woulde it not animate to gyue hys lyfe for the healthy of his contrey, seyng so many goodly examples viuely described and lyuishly set forth in hysto-

hiſtories before his face? To moche
brutall is he, that is not moued w
theſe mooſt memorable antique mo
numentes.

But yf I ſhoulde go forthe to re-
hearſe all the Hiſtories, whiche de-
clare how greatly the feruent petie,
the godly affeccion, & the reuerende
loue toward the countrey hath ben
euer eſteemed in times paſt of all gē-
tle and naturall hartes, I ſhould cō
pyle a worke mochelonger than the
Iliades of the Greke Poet Homere,
yea I ſhoulde not only farre excede
ȳ limites of an epiſtle, but alſo one-
rate and ouercharge the reader.
But to make few wordes, euen the
very ſame godly affeccīō owe we at
this daye to this our natiue coun-
trey Englond, that mē of olde time
haue ſhewed vnto theyr countrey,
except we be eſtraūged from all na-
turall humanite. And what ſoeuer

we ar no les
bonde to our
cōtrey now
than our aū
cetours were
i times paſt.

oure

oure Auncetours haue done in tymespast, vnto the very same are we bound nowe lykewyse. So that who so euer detrecteth & refuselthe to do for his countrey, what so euer lieth in his power, is an vnnatural braūche, and a corrupte seed, vnworthy to enioye ony fruyte or commodite therof, as I may adde nothing here vnto.

But all men haue not all gyftes, neyther can euery man profitte his countrey alyke. Yet oughte the studious endeuours and diligent employmentes of all men, tende vnto this, that the cōmodite of the publique weale and the helth of the cōtre should be sought aboue al thynges. The rytche man with his rytches, the stronge mā w his strēgth, the wyse with his wisdome, the poletike with his pollecy, the eloquēt with his eloquēce, the learned with his

his learnynge, the artificer wythe hys science, the plough mā w̄ his tilyng, and so euery man in his degre accordyng to his knowledge ought to serue his cōtrey. For vnto this doth the lawe both of God & nature bynde vs, the whiche to resist is extreme impiete & playne wickednes.

But if ony nacion be estraunged from ỹ vnnatural affeccīō towarde theyr cōtrey, certes I thinke England, I meane the Inhabitauntes therof, maye iustly contende wythe ony cōtrey for the alienacīō of this vice. It doth me good yea it maketh me seriously to reioyce euen at ỹ very harte, to se how glad my countremē are to serue the commodities of this our countrey Englond. What so euer our mooste excellent Prince, or ony in his name commaundeth, it is with all reuerent feare and louyng expedicion accomplyshed. No

The hartye affeccion of Englishmē towaed ther countrey.

man grutcheth, no man mutttereth no man thyncketh the precepte vnrighteous, nor the burden heuy, so feruente a loue do they beare vnto theyr countrey. All with one cõsent employe theyr endeuours to satisfy euen vnto the vttermoste of theyr power the imperiall precepte of the kynges mooste royall maieste. This hath Gods word wrought in them, so myghty and fruytfull is ỳ swerd of the spirite. Thanckes be to God for it. The Lorde of heauen myghte graunt, that it may longe prosper, yea & florish in this Realme of Englond. So maye we be sure neuer to be wout his diuine blyssyng. Lorde let it so come to passe.

Ephe. vi.

The Gētlemē of Kent.

It wyl not easly be beleued, after that ỳ kynges graces letters were delyuered nowe of late to certayne Gentyll mē in this Cõtye of Kent for the prepacion of certē men apte

for

for the warres, howe expeditely his graces pleasure was accomplyshed in euery condicion. The Gentyl mē (all other businesses layd aslyde) immediately prouided theyr tofore appoynted nomber of men, arrayeng e them wyth decēt martiall armours so that nothyng wāted, but al thin ges set at such a staye, that they receyuyng premonicion of very lytle time, are redy at al houres to bring forthe theyr men apte & redy for the warres.

Agen the men, which were prest to go vnto the warres, it is almoste incredible to se & perceaue what alacrite & quickenesse of spirite was in them. They semed to be so desyrous to defend theyr countrey, that they in a manner neglected theyr domesticall trauayles, theyr priuate businesses, not moch estemed ther dere wyues and swete chyldren, no nor

The cōmōs of Kent.

yet theyr owne lyues, so that they myght in ony poynt do good to the publique weale of Englond. Whan I sawe this valeaūt courage in thē, and perceaued theyr vnfayned affeccion & loue toward theyr countrey, Lorde God, wyth how great admiracion and stupore was I affected & striken? My ioye was surely greater thā I cā here expresse, to se this faythfull obedience in them toward the Kynges graces maieste, this feruent loue toward theyr countrey, this harty affecte toward the cōmō weale of Englonde. And I doubte not, but that lyke obeysaunce and prōptitude was also found in other places of this Realme.

The good mynd & feruent affectiō of ỳ Author towarde his countrey.

These thynges thus done, I began to thynke with my selfe on this manner, Lord God, vnder howe vnfortunate starre was I borne, that am endewed neither with wyt, pollecy

lecy, valeaunce, strength, wysdome, rytches, or ony other thynge, wherwythe I maye do good to my countrey, as other men do. The vayne of my wytte is barren, my pollecye is grosse, my valeaunce is nothynge, my strength is lytle, my wisdom is base, my riches are not worth a Gally halfe peny beſydes a few bokes & a lytle slender apparell. Alas what shall I do? Shall I shewe my selfe in no poynt thanckefull to my cõtrey? Shal other men ieopard both theyr lyues and goodes for the safegarde of the publique weale, and I in the meane season do nothynge? Shall I be founde an vnnaturall braūche and a corrupte seed? It shameth me to lyue, and I maye ryght well recount my selfe mooſt miserable seynge I am coniecte into suche vnfortunate state, that I am able by no meanes to do that for my cõ

trey in acte, whiche my mynde coueteth in wyll.

Luke. xxi. At the last I remembred ỹ poore wydowe of ỹ Gospel, which although she were not able to cast into ỹ treasury so moche as the rytche mẽ dyd, yet offered two minutes & ware accepted for her good wyll. I called also vnto remembraunce, howe gentylly kyng Artoxerxes, with diuers other were wont to receaue base, lỹple, homely & cõmon gyftes of theyr subiectes, & to geue them rewardes worthy a Price for theyr good wyl. Whan I perpẽded these thynges w̃ my self it encouraged me to do somewhat (although ỹ somewhat maye ryghte well be recounted some lytle nothyng) that I may shew my selfe not altogither vnworthy the beneficence of my countrey. And for as muche as I haue bene trayned vp from my cradles in the court of La-

Kyng Artoxerxes.

dy

dy Mnemosyne & her doughters, & exercised in the wrastlynge place of Apollo (although I maye iustly seme to haue bene there but a bayne gazer and ydle spectatour) I thought it not vndecente accordynge to my profession of letters to bryng forthe some litteral lucubracio which beig diligentely red and followed of my coūtremē, shoulde not be altogither vnfruytfull to our cōmon coūtrey. I haue therefore in thys tumulte & noyse of warres compyled a certen lytle Treatyse, entitled, The pollecy of warre, not vnworthy the readynge chefely at this tyme. In it I haue declared in howe pitefull case ỹ christen publique weale consisteth almoost vniuersally. I haue shewed also what is the cause of these cruell warres, that reygne nowe almoost thorowe out the whole worlde, & by what meanes they maye be ceased.

The contentes of thys boke.

,, I haue furthermore openned after
,, what manner we maye get the vic-
,, tory of our enemies. Agayne I haue
,, shewed howe ẏ Souldiours ought
,, to behaue them selues bothe whan
,, they go to ẏ warres, and whā they
,, are in them, that God maye be on
,, theyr syde. Moreouer I haue decla
,, red, howe they that tarye at home,
,, oughte also to behaue them selues,
,, vnlesse that for theyr iniquite & vn-
,, ryghteous behauoure God forsake
,, our army. Finally I haue here opē-
,, ned how christen men shall returne
,, frō the warres after they haue got-
,, ten the victory, and on what man-
,, ner they shall behaue them selues, ẏ
,, theyr countrey may enioye peace &
,, tranquilite euer after.

Si quis loquitur ut sermones Dei loquatur.

All theyse thynges haue I done in this lytle treatyse followyng, accordyng as I trust, to the vayne of the holy scripture And as gladly as

I haue

I haue compiled this shorte worke, so gladly would I haue done ony other thynge for the incolumite and safegarde of my countrey, yf it had lyghen in my power. Verely let all men beleue me, if my rytches & wisdome had bene equall withe Salomons, if my pollecy & strengthe had bene lyke with Sāpsons, I would no lesse hartelye haue employed thē all for the wealthe of my countrey, than I haue bestowed my labour in settynge forthe this lytle treatyse. But whan I maye not do ẏ one, let it suffice that I do the other. The Poet sayth, *In magnis uoluiße sat eſt.* Nether is he altogyther ingrate & vnkynd, which for his puissaūce maynly cōtēdeth to shewe hymselfe thāke full and kynd agayne, although his acte at all tymes dothe not greatly aunswere his good wyll. Notwythstandyng I trust, yf this my worke

be

be diligently read, marked and followed, it shall not onlye declare my honest and naturall harte towarde my countrey, but also teache men e moze godly fashō in the warres, thā hathe bene hytherto vsed of many. I praye God, it maye bringe forthe no lesse frute, than I haue entēded. But this my labour what so euer it be I offer to your ryght worshypful mastershyp, both because ye are one whom God aboue many other hath endewed ẅ mooste goodly qualities, worthy the renowne of worshyp, & apte for the godly administracio of the publique weale no lesse in ỹ perfecte knowledge of the diuersite of Languages, than in the actiuite of martiall affaires, & also for as much as ye haue euer hytherto earnestely embraced not only the studies of humayne letters, but also ỹ graue exercises of diuine litterature, trustig

that

ȳ ye wyll accepte this my lytle gifte with that beneuolence, which al mē cōmende & prayse in you. If I shall maye obtayne this, it shall not only not repēt me of my labour employed ī this behalfe, but also encourage me hereafter to attēpte some other enterprises of no lesse weyghty and graue importaunce, & dedicate thē also vnto your name. In the meane season God the Author of all goodnes and the myghty shelde of them, that repose theyr affiaunce in hym, mought vouchsafe to preserue your good mastership in continuall worshyppe, and dayly encrease the same more & more vnto the glorye of hys name, the conseruacion of the publique weale, the cōtētacion of your good mynde, & the cōforte & ioye of so many as vnfaynedly loue you.

AMEN.

The pollecy of warre.

I Thynke ther is no man, that hath ỹ Chri-sten fayth dwellyng in his harte, and looke the for another worlde af-ter this lyfe muche more blissed, wel thy & quiet thā this is, but that be-leueth assuredly that thende of this moost miserable & wretched worlde with

with all the vayne pompe and pom-
pous vanite therof is at hande, at
the leest not farre of, as ỹ holy scrip
tures testify in many places. For yf
we searche the diuine volumes dili-
gently, & ponder what tokens shall
immediately go before the daye of
iudgement, we shall haue a iust oc-
casiō to thinke & vndoubtedly to be
perswaded, that the vayne glory of
this synfull world, yea the world it
self is at ỹ latter age, redy as they
saye to be buried & wrapped vp in ỹ
flood of Lethe. Among all the other
tokens & signes of the day of iudge
ment, which are to many for to re-
hearse at this present, doth not our
moste merciful sauiour Jesus christ
Mat. xxiiii. in the Gospell of Mathewe declare,
that we shall heare of wōderful bat-
tels, & that naciō shall rise agaynst
nacion, & kyngdome agaynst kynge
dome, and that there shall be pestilē

ces,

ces, honger and earthquakes in all places, agen that the faythfull preachers of Gods word, & the true christen men shall be greuously afflicted ponyshed, troubled, hated of all nacions, yea and cruelly slayne for his names sake. As I maye leaue of to speake of the extreme pestilences, of the feruent honger, & terrible earthquakes, wherwythe diuers londes now of late haue bengreuously troubled, & yet are not fre from them, as I maye also speake nothyng of ỹ tyranicall persecucion, the vngentle handlyng, the cruell empresonment the bocherlyke slayeng both by fyre sweard, water, heinpe, famin, secret murther. &c. of the true prechers of Gods worde & of the other faythful Christians, whiche haue boldly and gladly offered them selues vnto the very death for the glory of God and the name of his sonne Jesus Christ for a

The miserable state of this worlde.

for a wytnes agenst the popysh kingdome & all theyr wycked doctrine. What feares & cruell warres reygne now almoost in euery place thorow out the worlde? Howe many forren Princes do inuade now a dayes one anothers Realme? What ambicion occuppeth the hartes of temporall rulers, which moueth them both w swerde and fyre vnmercifully to destroye the iust & ryght possessions of other, that they alone as Gods may reygne in this worlde? Doth not ỹ Prince recount himselfe moost happy, whiche wyth all kynd of violẽce agaynst all equite and iustice cam̃e moost dilate & enlarge hys Empyre & dominiõ? Thus is the christẽ publique weale rẽt & torne, & miserably defloured. Thus is all good order chased awaye out of the boundes of Christendom. Thus is ỹ study both of diuine & humayne letters vtterly

ly neglected & set nought by. Thus is iustice and all kynd of humanite exiled, & in theyr stede is entred vnpunyshed robbery, cruell theft, insatiable spoylynge of other mennes goodes, & an whole see of barbarous & beastlyke manners. To conclude, thus is it come to passe, ỳ we haue scasely so muche as a steppe of true godlynes lefte among vs, into such miserable case are we fallen in these perillous & latter dayes, accordyng to the prophecy of Christ. Who lamẽteth not to heare theyse thynges? Whose harte dothe not tremble and shake euen as the quakynge flames of Aetna, to remẽber this great calamite & greuous misery of ỳ Christen publique weale? What man is so farre estrãged from all naturall humanite & tender compassion, that wisheth not rather to be out of this wretched worlde, than to beholde so

dolorous syghtes & pitiefull spectacles? O the vnspeakable wretchednes of this world. O the infinite cares & innumerable troubles of this poore lyfe. O the madnes of mortal men, which consyder not these thinges, but lyke brute beastes go forth to followe theyr sensuall appetites & beastlike pleasures. Certes the state of this worlde requireth not delicious fare, but continuall fastynge, not gorgious apparell, but weryng of sackeclothe, not annoyntynge w̄ swete bawmes, but sprynkelyng w̄ asshes, not resting in soft fether beddes, but lieng vpon the hard groūd, not laughyng, but mournyng, not iestyng but lamentyng, not scoffing but waylyng, not wanton wordes, but feruente prayers, not playenge at the dyse & cardes, but continuall meditacion in the lawe of our Lord God, not heapynge vp togyther of worldly

Mark well.

worldly possessions, but the glad distribucion of them to the poore mēbers of Christ, that we may be rytch in the lyuyng God, and haue all our trust & confidence in hym. Wo be to them that laugh at theise thynges. Wo be to them that seke not vnto ỹ vttermost of theyr power to redresse these piteful enormities of the christen publique weale. Wo be to them that saye, peace, peace, all is well, all is well, and consyder not that a finall destrucciō is at hand, if we correcte not oure synnefull manners shortly, & amend our wycked lyues. Clense your handes O ye synners, sayth S. James, & pourge your hertes O ye wauerynge mynded. Suffer afflictions, sorowe ye and wepe. Let youre laughter be turned into mourning. Go to now ye rytch mē, wepe & howle on your wretchednes that shal come vpon you. Ye prestes Jac. iiii. v.

Joel.1. and ministers of the Lord mourne, wepe, lament, and cease not to crye both day & night vnto God on this manner: Be fauourable, O Lord, be fauourable to thy people. Let not thyne herytage be broughte to confusion, leest the Hethen be Lordes Psa.lxxviii therof. Wherfore should they saye among ỹ Hethen, wher is now theyr God. For surely surely we had neuer more occasiō to mourne, lamēte & bewayle our miserable lyuynge, & to pray to God for a redresse of these miserable enormities, wherwith we are greuously oppressed thē we haue at this presēt day. As I maye speke nothynge of Englonde, (whome I moost hūbly beseche God graciously to preserue i prosperous estate, and alwaye to gyue her a glorious and triumphāt victory ouer her enemies) howe are other forren kyngedōs miserablye vexed wythe continuall warres:

warre? How are ỹ goodes of ỹ fayth ful spoyled among them? This also ought to moue ony true Englysshe hart to haue pitie & compassion vpõ the Chrysten brothers, dwell they neuer so farre from vs, seyng that we be knytte togither in one fayth, initiated wyth the same misteries, profesle one God and one kynde of religiõ, hope to be saued by one menes, that is to say by the mooste precious bloud of our sauiour Jesus chryst &c Whyle we haue time, sayth s. Paule let vs worke good toward all men, but chefely toward them, that be of the housholde of faythe. As I maye speake nothyng of ỹ dissenciõ amõg chrysten Prynces (which is a thyng more dolorous than can be sufficiẽtly lamented) whose hart doth it not make to faynte, yea plenteously to blede for to cõsyder howe greuously & wythoute all marcye the people of

Gala.vi.ch.10

The Turkes crudelite

Chryst in many places be moost cruelly inuaded, handled, led captyue, miserably intreated, empryſonned, slayne, murthered, and all theyr goodes spoyled, brent & taken awaye of that moost spytefull & Herolyke Tiraunt ỳ great Turke, that mortall enemy of Chrystes religion, that destroyer of the chrystē fayth, that peruerter of all good order, that aduersary of all godlynes & pure innocency: To whome is it vnknowen how lyke an insatiable ambicious Tyrāt he goeth forth dayly more & more to enlarge his Ethnysh kyngdome, to set forth the glory of his Mahumet, to deface the honour of our Lord ỳ alone and true God, to obscure the vertue of hys word, to hynder ỳ promocion of Chrystes Gospell, yea and vtterly to extinguish & quenche the fayth of Chryst, that the glory maye be gyuen to his Mahumet alone, & that

ỹ his furious tyranny may reygne vniuersally thorowe out all ỹ worlde and make menne lyke bruyte beastes to do after his plesure in al thinges vnto ỹ vtter dishonour of God, & the damnaciō of so many as leane to his moost diuellysh commaundementes? Hath not his fearce and furious tyranny gone thorowe out al Asia, Grece, Illiria and Thracia, w diuers other Regions? Hath he not there both destroyed theyr chyrches and shewed suche crudelite amonge thē as was neuer heard? What shal I speake of Hungarye, sometyme a florysshynge and noble Realme, but now moste miserably assayled, inuaded, yea and in many places therof piteously oppressed both by swearde and fyre of this moost cruell enemy of Christes religiō? I passe ouer many other Empyres and kyngdoms, whiche also haue tasted of hys furi-

Note.

ous tyranny and lyonlyke crudelite And who is able to expresse ether by tonge or penne how miserable a lyfe the Christians lyue vnder the domi nion of this Turkysthe Tyraunte? Alas is it possible, that he should be a frende & mercyfull rulare to men of the christen religion, seynge that he is an enemy to vs both in name, dede, lawe, profession, kynd of religiō, maners, ordināces. &c. Surely sure ly Christen men whym are in worse case, thā brute beastes are with vs. Doth not he wrytyng to the kynge of Polonia, threate in his letters, ỹ he wyll yoke his fatte prestes in the plough, & make thē to tyll his land? If he handleth them on thys wyse, whom we haue in so hygh estimaciō for the ministryng of the holy mis teries, what is than to be thought of the baser sorte of the Christians. O Lorde be mercifull to vs, I am sure

he

he wyll scasely thynke them worthy to take the breathe of the ayer.
Who seethe not nowe, howe miserable the state of the Christiannes is vnder this moost cruell Tyraunte, whiche notwithstandynge hath exalted & encreased his myghte aboue all Christen Monarchies or Empyres: And it is to be feared, seynge he hath such prosperous succesle & tryumphant victories agenst the Christians, that no nacio shall be able to resist and wythstonde his tyranny, excepte there be some godly remedy found shortely. For al thynges prosper so well wyth hym, that no man nedeth to doubte, but that he is the scourge of God to ponish vs for our wycked and abhominable lyuynge, whiche without all shame is at this daye vsed amonge vs.

Thus se we in what state ꝑ christen publique weale stondeth, yea ra

ther

ther lyeth, & is troden vnder foote: Let vs nowe behold, what the occasion of it is, and by what meanes it may be repayred & brought agayne vnto the pristine beauty & olde glory, that we hauing the victory of al our enemies maye with one accorde synge perpetuall prayses to ỹ name of our Lorde God. Amen.

What the occasiō of all these cruel warres is, wherwith we are so miserably oppressed, it may easly be perceaued by Hystories of the holy scriptures. For verely so ofte as I pōder this matter w̄ my selfe, me thyncke I se more clerely than the Sonne, ỹ as the only occasion of Goddes blissyng is, the true worshyppyng of hi and the followynge of his worde, so lykewyse the alone occasion of hys curssynge, that is to saye of his plages, whyther it be by swearde, pestilence or hōger (for by these thre ways

Therause of warres.

es

es God is wonte to ponyſh the wic- Note well.
kedneſſe of his people) is Idolatrye,
ſtraung worſhyppyng of God, deſpi
ſynge of hys worde: kyllynge of the
true preachers, & wycked lyuynge.
Do not the diuine Hiſtories ſhewe
euidẽtly, that ſo longe as the people
of Iſrael obeyed God, ſerued hym ac
cordynge to his worde, harkened to
hys preachers, walked in his wayes
led a pure and innocẽt lyfe, they en-
ioyed all kynd of felicite & pleaſure,
and euer gat the ouer hand of theyr
enemies? Howe dydde the publique
weale of Iſrael flouriſhe vnder that
moſt noble Captayne & victorious
Pryncе Joſue? What kyngdom did
they inuade and not ſubdue? What
dyd they take in hande, & broughte
not vnto fortunate ſucceſſe & proſ-
perous ende? Howe came thys to
paſſe, by theyr owne pollecye, wytte
and ſtrength? Na verely. For they
diſpay-

dispayred of theyr owne strengthes and sayde, we are not able to go vp agaynst the people, for they are strō ger than we They are mē of a great stature, yea we are like greshoppers in cōparison of them: It was God that dyd fyght for them. God slewe theyr enemies. God gaue them the victory, and brought them into the possession of that londe. Feare not ȳ people of that londe, sayd Josue, for they are but breade for vs. Theyr shylde is departed from them, & the Lorde is wythe vs, feare them not therfore. The Lorde youre God, he shall expell and cast them out before you, and ye shall conquere theyr lō- des, as the Lorde youre God hathe sayde to you. One of you shall chase a thousand, for the Lord your God he fyghteth for you.

Num. xiii. xiiii.

Josue. xxiii.

But howe came it to passe, that they prospered on thys wyse, & had God

God so on theyr syde, that nothyng was able to preuayle agaynste thē? Uerely because they dyd abyde sted fast in the lawe of the Lorde. They ranne not an whorehuntyng after straunge Goddes. They dyd stycke fast vnto ỹ Lorde theyr God. They harkened to his faythfull prechers. They worshipped & serued him not after theyr owne fāsy, but accordig to the prescripte of his holy worde. They sought hys glory in all thynges, and wrought accordyng to hys holy wyll. So came it to passe, that they were made blessed & fortunate of God.

Agayne in the boke of Judges & of kynges, do we not se in thē that so long as the Israelites walked accordyng to Gods worde, they prosperred and florysshed aboue all nacions, and whan they fell vnto Idolatry & wycked lyuynge, that god sto-

red

red vp some Tyrāt, which oppressed thē w̄ cruell battell, sheddyng theyr bloud, & spoylyng all ẏ they had? Nether dyd God cease thus to ponyshe thē, vntil they fel to repētāce, knowledged theyr faultes, amēded theyr wicked lyuing, & becam faythful to ẏ Lord. Moreouer what was ẏ occasiō ẏ God at the last suffered the Israelites to be led awaye captiue into Babylon of the kynge of Caldey, the yong men to be slayne w̄ swerd in the holy Tēple, yea nether yonge man nor mayden to be spared, neyther olde man, neither yet so muche as him ẏ stouped for age, al ẏ vessels of ẏ house of God both great & smal & the tresures therof, & ẏ treasures of the kyng & of his Lordes to be caryed to Babylon euery whytte, the house of God to be burnt, the waulles of Jerusalem to be brokē downe, & all the places therof to be burnte

iiii. Re. xxiii
ii. Pa. xxxvi

wyth

wythe fyre and all the goodly stuffe therof. What was ỹ occasion, I say that all thynges wente thus to hauock wout mercy? Forsoyth ỹ scripture sayth, theyr kynge Sedechias fyrst of all dyd ỹ, which displeased ỹ Lord. He hũbled not himselfe before Jeremias ỹ Prophet at the mouth of the Lord, but was styffe necked & hard harted to turne vnto ỹ Lorde God of Israel. All ỹ rulers also of ỹ prestes wyth the people trespassed apace after all abhominacions of ỹ Hethen, & polluted the house of the Lorde, which he had halowed in Jerusalẽ. And the Lorde God of theyr fathers sent to them by his messangers, sendyng them betymes, for he had compassiõ on his people and on his dwellyng place. But they mocked the messangers of God and despised theyr wordes, and misused his Prophetes, vntyll the wrath of the

Lorde

Lorde so arose agaynste hys people, that it was past remedy.

Here se we agayne that the occasiō of this miserable captiuite, whiche ỹ Jewes sustayned, was bicause they receaued not the Prophettes, harkenned not to Gods worde, but followed theyr owne sātasies, wrought that whiche was good in theyr owne syghte, and lyued after theyr owne sēsuall & beastlyke appetites.

What shall I speake of the finall destrucciou of the Jewes at Hierusalē after Christes ascensiō? What was ỹ cause of that theyr greuous misery and vnoutspeakable calamite? Was it not because they crucified the sonne of god, despyed his doctrine, slewe his Apostles, walked after theyr owne tradicions, followed theyr olde wycked forfathers, lyued all in pleasure, regardyng nothyng the threatenynges of God. &c.

Howe

Howe chaunced it, that the mighty Monarchies or Empyres of the Assyrians & Grekes, which florysshed not only wyth all kynd of temporal ryches, but also wyth moost excellent & learned wyttes, are nowe so miserably oppreſt of the Turkes tyranny? Was not theyr disobedience to Gods word cause therof, & theyr wycked lyuynge more lasciuious & wantō, than that effeminate kyng Sardanapalus? The Assyrians and Grekes.

Howe came it to passe, that the Rhodes euen in our tyme is subdued of the aforsayd Tyraunt, turned from Christ vnto Mahumet, from the christen religion vnto the Turkish profession? Was not superſticiō Idolatry, Hypocrisye, fayned holynes, colored chastice, that is to saye, fylthy whoredome, stinckyng fornicaciō, vncleane aduoutry, dissolute lyuing. &c. cause therof? If we rōne The Rhodes.

thorowe oute all the hiſtories bothe holy and prophane, where is entreated of warres, we ſhall fynde that ỹ contempte of Gods worde & wicked lyuyng are the only occaſions, that ſuche bloudy battels and cruel warres haue at ony tyme ben ſtoored vp. For God is a ryghteous Lorde, & a longe ſeaſon prouoketh he vnto repentãce. If there followeth none amendment, than ſtoreth he vp one Tyrãt or other to take vengeãce on vs, to ſhed our bloud, to oppreſſe vs wyth ſweard, to kyll our wyues ſonnes and doughters, to conſume wythe fyre all that euer we haue, to make oure kyngdoms deſolate, & at ỹ laſt vtterly to roote vs out of this world, that hys name thorowe our abhominable lyuyng may no more be blaſphemed, rayled vpõ and euell ſpoken of. If ye wyll be obediẽt and heare me, ſayth God by his prophet,

Behold and marke.

Eſaie.1.

ye

ye shall eate the good fruytes of the earth. If that ye wyll not, but prouoke me to anger, surely ỹ swearde shall deuour you, for the mouth of ỹ Lorde hathe spoken it. Agayne, my people is led captiue, and broughte into bondage, bycause they haue no knowledge. And theyr noble menne haue dyed for honger, and theyr army haue perysshed for thyrste. They haue cast awaye the lawe of ỹ Lord of hoostes, saythe the Prophet, and haue blasphemed the worde of ỹ holy one of Israel. And therfore is the wrath of the Lorde kyndled agenst his people, and he shaketh his hand at them, yea he shall smyte so, that ỹ hylles shall tremble. And theyr karkases shall lye in ỹ open stretes lyke mier. &c. Also in another place, thou shalt be desolate, bycause thou hast forgotten God thy sauiour, & haste not remembred thy stronge helper. Esaie.v. Esaie.xvii.

Therfore shalte thou plante a fayre plante, & grasse a straunge brasche, but in the day of harueſt, thou shalt reape an heape of sorowes & miseries. Agen, these people are obstinate, they prouoke me vnto anger, they are lyenge chyldren, and euen suche chyldren, that wyl not heare ỹ lawe of God. They saye to them that se, se nothyng, and to the southsayers, tell of nothynge for to come, if it be eyther good or honest, but speke pleasaunt thynges vnto vs, and preach vs false thynges. Tread oute of the waye, go oute of the path, turne awaye the holy one of Israel from vs. Therfore thus saythe the holy one of Israel, for as moche as ye haue cast awaye this worde, & haue confortede your selues wyth power and nymblenes, and put youre cõfidence therin, therfore shall ye haue this mischefe agen for your destruc-

Esaie. xxx.

Dic nobis placentia.

cion

cion & faull, lyke as an hygh waull, that falleth because of some ryfte or blast, whose breakyng cometh sodenly. And your destruccio shall be lyke as an earthen potte, which breketh no man towchynge it, but breaketh so sore, that a man shall not fynde a sheuer of it to fetche fyre in, or to take water with all out of the pytte. For the Lord God euen that holy one of Israel hath promised thus. Also in another place, who suffred Jacob to be troden vnder foote and Israel to be spoyled? Was it not ỹ Lord hym selfe agenst whom we haue synned? We had no delyghte to walke in his wayes, neyther were we obediēt to his lawes. Therfore hath he poured vpon vs his wrathful displeasure & straunge battell, which maketh vs haue to do on euery syde yet wyl we not vnderstond. He burneth vs vp, yet synketh it not into our hartes. Esaie. xli.

Jere.ix. The Prophet Jeremy also sayth what man is so wyse to vnderstond this? or to whome maye the worde of the Lordes mouth be spokē, that he maye shewe, wherfore the lond is perysshed so, & burnte lyke a wylderness, so that no man goeth thorowe? Yea the Lorde hymselfe sayde: Bycause they haue forsaken my lawe, ẏ I gaue them, & haue not hearde my voyce nor yet walked therafter, but followed ẏ wickednes of theyr own hartes, & ronne after straung gods, as theyr fathers taught thē: Therfore thus sayth the Lord of hoostes the God of Israel: Beholde I wyll fede this people wythe wormeode, & gyue them gall to dryncke. I wyll scatter them also among the Hethē, whome neyther they nor theyr fathers haue knowē. And I wyl send a sweard among them to persecute them, & neuer leaue vntyll I bryng them

them to nought. Item, yf ye wyll not obey me, saythe the Lorde, to walke in my lawes, whiche I haue gyuen you, and to heare the wordes of my seruauntes the Prophettes whome I sent to you risyng vp tymely, and styl sendyng: If ye wyll not followe them, I saye, than wyll I do vnto this house, as I dyd vnto Sylo, & wyll make this cytie to be abhorred of al the people of the earth. Jere. xxvi.

Thus se we not only by histories but also by manifest textes of ỹ holy scripture, that the despisynge of Gods worde and the dissolute manner of lyuynge is the occasion of all the greuous and fearce plages that God poureth vpon vs. And we nede not doubt, but these very same thinges are euen at this daye the fountayne and head spryng of all the punyshmentes that God lay vpon vs. For euen as it was in the tyme of ỹ

The despysynge of godes worde, & wycked lyuynge cause all these plages.

A comparison betwene ꝑ olde world and ours.

olde Jewes, euen so is it now in the worlde. They hated Gods word thā euen so do they nowe. They persecuted the Prophettes & true prechers of Gods verite, euē so do they nowe. They mayntayned the wicked tradicions of theyr forefathers, euen so do they nowe. They esteemed theyr owne imaginacions aboue Goddes worde, euen so do they nowe. They preferred theyr owne actes, lawes, decrees, constitucions, &c, aboue the ordinaunces of God, euē so do they nowe. They coulde not abyde theyr wycked lyuynge to be reproued, no more can they do now. They hated the lyght of Goddes worde, and loued to walke in darkenes, euē so do they nowe. They lyued in all kynde of wycked abhominacion, euen so do they now. Theyr men of law for lucres sake mayntened false matters contrary to equite, euen so do they

nowe

nowe. Theyr officers of the commō weale dyd not behaue them selues vprightly in matters of contrauersy, but polde & pyld all ỹ they might come by, euē so do they now. Theyr prestes were all gyuen to couetousnes euen from the hyghest to the lowest, yea they were blynd & as dome dogges not able to barke, euē so are they nowe. They abused the name of God by vnlawfull othes, euen so do they nowe. They were dishonourers of ỹ ciuile magistrates, euen so are they now. They were disobediēt to theyr parentes and superiours, euen so are they nowe. They were manslears & thyrsted innocēt bloud euen so do they now. They were abhominable whoremōgers, stynking fornicatours, and vncleane adulterers, euē so are they now. They dyd chose rather to liue in abhominable whorehuntyng, than in the state of

christen

Hebre.xiii. chriſten wedlocke, which is honora-
ble among all men, and the bed vn-
defiled, euen ſo do they nowe. They
were theuesand vniuſt vſurpers of
other mēs goodes, euen ſo are they
nowe. They couytted theyr neygh-
bours goodes, wyfe, ſeruaunt, hand
mayde, &c, euen ſo do they nowe. All
kynde of ſynne raygned among thē
vnponyſhed, euen ſo dothe it nowe.
The threatenynges of Goddes law
were laughed to ſcorne among thē,
euen ſo are they now. What ſo euer
ſynne raygned than, that ſame flo-
ryſheth & tryumphethe nowe. What
ſhall we than ſay, but as the cōmon
prouerbe is, lyke faulte, lyke ponyſh
ii. Pet. ii. mēt: If God that ryghteous Lord
dyd not ſpare the olde worlde in the
tyme of Nohe but drowned it: If he
agayne ſauoured not the filthy So
domites and vnclene Gomorians,
but cōſumed thē with fyre & brym-
ſtone

stonne from heauen, what terrible iudgemēt and greuous plages shall we than looke for, seyng we rowe in the same hauen, stycke in the same myer, and cōmyt the very same abhominacions.

O Englond, Englond myn owne natiue countrey, for whose wealth & prosperite I do not only shed oute prayers, but also salte teares continually to the Lorde our God, & am redy at euery hour wyllyngly to sustayne ony burden, that can be layd on my shoulders for thy safegarde: Would God, would God thou wast not partaker of those greuous enormities and wicked synnes, which I haue nowe rehearsed. Woulde God thou dyddest not abuse ỹ mooste precious benefites, wherew thou arte endewed from aboue before al other nacions. Woulde God thou dyddest regard the plesures, that God hath done Of Englōd

done the by restoryng vnto the the light of his holy word, & by sending the so noble and vertuous a Prince
Exod. xvi. to mayntayne ỳ same. Would God thou wast not lyke to the olde disobediēt & murmuring Jewes, which had pleasure rather to be in Egypt wyth the grecy flesh pottes, than in the seruyse of God wyth the celestiall meate Mãna. Would God thou myghtest not iustly be resembled to
Gene xix. Lothes wyfe, whiche after she was delyuered from the fylthy Sodomites, had a delyght to looke backe agen vnto them. Would God ỳ name of the mooste highest were not dishonoured by thy shamefull and abhominable othes, whiche thou dayely vsest. Wolde God thou wast not disobedient, but kaythfull & true in all poyntes to thy superiours. Would God thou wast not polluted wythe fornicacion, adultry, whoredome, in

cest,

ceſt, and all other vnclēnes. Would God thou waſt not an vniuſt taker awaye of other mēs goodes. Would God thou dyddeſt not thyrſte after the ſheddynge of innocent bloude. Would God, thou waſt not redy to beare falſe witnes agenſt thy neighbours. Would God thy men of law were not eaters of gyftes, & oppreſſours of the poore people for lucres ſake. Would God thy paſtours and ſpiritual ſheppardes were not ſo gi uen to pleaſure, ambicion, pryde, co uetouſnes, delicate fare, gorgious apparell, idlenes, &c. ỹ they haue no mynde to fede Chriſtes flocke w̄ the ſyncer word of God. Yea would god they were not callers backe & vtter deſpiſers of ỹ ſame, neither entryng into the kyngdome of heauen them ſelues, nor yet ſuffryng other that would to enter. To be ſhorte, would God thou waſt not a manifeſt trāſ-

Math. xxiii

greſſoure

greſſour and opē offendour of gods mooſt holy law, that thou myghteſt be fre from the vengeaunce and plages of God, ẏ are lyke to faull vpon the, if thou doſte not ſhortly repent and amend thy ſynnefull lyuynge.

God calleth Englōd vnto repentāce diuers wayes.

O Englond, Englond, God calleth the vnto repentaūce diuers wayes, as by his worde, by the preachynge of the ſame, by ſendyng the ſuche a vertuous, mercyful, fatherlyke and puyſſaunt a Prynce, by endewyng the with other innumerable benefites If thou regardeſt not this goodnes of God, ſurely Englonde great wyll be thy dāuacion, greuous wyl be thy plages, intollerable wyll be thy ponyſhmentes, to moche lamentable wyll be thy finall deſtruccion. O Englond with wepyng teares I ſaye vnto the, as Chriſt ſayde vnto Hieruſalem: If thou dyddeſt knowe euē at this thy tyme, thoſe thynges

Luke. xix.

which

whiche belong vnto thy peace, surely thou wouldest be more diligēt to looke after them. For easyer & more tollerable shall it be for Sodome & Gomorre, for Tyrus & Sydon at ỳ daye of iudgement than for the, excepte thou repentest and embracest with metyng armes, as they saye, ỳ goodnes and great mercy of GOD which is nowe proferred the.

Of these thynges aforsayde is it euident that thoccasion of all these cruell warres & other plages, wherwith we are so miserably oppressed, is the despisyng of Gods word, and the wicked and dissolute manner of lyuynge that is vsed amonge them that professe Christ by mouthe, but lyue Mahumet in dede.

Nowe lette vs consyther agayne, by what meanes the chrisien publique weale maye be repared & broughte agayne vnto the pristine

beauty

beauty and olde glorye, that we hauing the victory of all our enemies maye with one accorde syng perpetual prayses to ỹ name of our Lord God. A M E N.

Of gettyng the victorye ouer oure enemies.

To obtayne the victorye of oure enemies, what than is to be done? Shall we prepare vs innumerable thousandes of stronge and valeaſt warryours? shall we make vs strõg Castels, myghty Bulwarkes, inuincible fortresses, gorgious charettes sears gunnes, well castyng bowes, swyft arrowes, sharpe speres, great pollaxes, courageous horses, wyth other thynges innumerable, ỹ pertayne vnto martiall affaires? How weake & vnable theyse thynges are to get the victory of our enemies, ỹ holy scriptures shewe in diuers places. Howe puyſſaunt was Holoferne and incomparable in martiall affaires? what wãted he that shuld

Holofernes.

healpe

healpe any thynge at all to get the victory? What may be named, that he fayled concernyng the pollecy of warre? What Pryncein the worlde thought hymselfe of sufficient puissaunce and strong ynough to enter battell wyth hym? He had such affiaunce in his martial armours that he thoughte, he myghte lyghe vpon his one syde, and gette the victory. But howe lytle all his valeaunce & strength profytted hym, the scriptures shewe euidently, which teache y by one woman he was not only destroyed, but also all his army put to flyghte. So lytle do all the pollecies and feates of mens braynes auayle where the healpe of God wantethe. Judith. xiii. xiiii.

What shall I speake of that arrogant and proude tyraunte Sennacherib, which gloried so much in his martiall valeaunce & strong power in matters of warre, that he despy- Sennacherib.

iiii.Re.xviii ii.Par.xxix

ſed & blaſphemed the lyuynge God, thynkyng hymſelfe able ynough to ſubdu and ouercome ſo many, as he ſhould warre with all, though God hymſelfe toke parte agaynſte hym: But to what poynte came all hys proud crakes? What dyd al his martiall armours & weapons of warre profytte hym? Dyd not God in one nyghte ſend his Aungell, and ſlewe of that tyrauntes company a great ſorte of thouſandes, in ſo much that that arrogant kynge of the Aſſyrians returned backe wyth ſhame ynough, & ſhortely after was ſlayne euen of his owne ſonnes?

Eſaie.xxxvi

Let theſe two Hiſtories ſuffice to ſhewe howe lytle affiaūce is to be repoſed in humayne ſtrēgthes & martiall affaires. Uerely except ỹ Lord bylde ỹ houſe, he laboureth in vayn that bylded it. Except the Lorde kepeth ỹ citie, he watcheth in vayne

Pſal.cxxvi.

that

that kepeth it. A kynge shall not be saued, sayethe Dauid, by his owne great hoost, neyther shall a gyaunt be holpen in the abundaunce of his strēgth. A horse is but a deceauable thyng to saue a man, it is not ỹ power of his strēgth that can delyuer hym. Beholde the eyes of the Lorde are vpon them that feare hym, and put theyr trust in his mercye, that he maye delyuer theyr soules from death, & norysh them in the tyme of honger. Salomon also sayethe, The horse is prepared agaynste the daye of battell, but the Lorde giueth the victory. The Psalmographe sayethe agen, some put theyr trust in charettes and some in horses, but we wyll cauill vpon the name of oure God. They are brought downe & fallen, but we are risen and stonde ryghte vp lyke men. Psal. xxxiii. Prouer. xxi. Psal. xix.

Here se we that all the pollecies of

warre, that the wyttes of men can inuent, are but vayne, and of themselues not able in ony poynte to get the victory. What shal we than say? Are the armours of warre to be neglected? Are the pollecies for obtaynynge of victory to be despised? Is no prouision to be made for the conseruacion of the Christen publique weale, but let all thynges ronne at hauocke, as careles swyne, chaunse what chaunse wyl? God forbyd. we may not attempt God by ony meanes. A Prynce shall imagine those thinges that are worthy a Prynce, sayth the Prophet Esaye, & he shall stonde ouer his captaynes. Euery Prynce therfore ought with all diligence & pollecy to prouyde all thynges that should conserue & kepe his Realme in safe estate, and fre from the daunger of suche as woulde inuade theyr dominiõ, and euery subiecte

Whither armoures of warre are to be neglected

Esaie.xxxii.

The dutye of Prynces in martiall affaires.

iecte ought not only to be contẽted frely & wyllyngly to render vp hys goodes to his kyng and Prince for the prosperous mayntenaunce of ỹ kyngdome, wherin he is inhabited, but also with a glad hart to bestow his very lyfe for the safegard of the same, which thynge the very Gentiles neuer disdayned to do, but recounted thẽ selues than mooste happy, whan they myghte mooste of all both bestow theyr goodes and theyr lyfe also for ỹ helth of theyr natiue cõtrey, as we read in diuers histories. And in this poynte, I meane for al thynges, that should conserue and kepe this Realme of Englonde safe and free from the inuasion and daũger of our enemies, what kynge dome in the worlde is to be compared vnto this Englysh Empyre? Howe hath oure mooste puyssaunte and redoubted kynge fortressed this hys

The dutye of subiectes in ỹtyme of warres.

Englād fortressed thorow the liberal and wise prouision of our kynge.

moost florysshyng Monarchye, Empyre and kyngdome wyth all thynges that ony man can inuēt for the prosperous conseruacion of a cōmō weale? Neuer was there Pryncē, ỹ toke lyke paynes for the safegard of his cominalte. Neuer was there father, that so greatly watched for ỹ healthe of his sonne, as he dothe for ours. To moche ingrate, vngentle & vnthāckefull is he, that doth not agnise and knowledge the vnmeasurable kyndenes of this moost excellent Pryncē. If thys title *Pater patriæ* might lawfully at ony time be ascribed vnto ony tempozall rulare, certes to our moste victorious Pryncē it is moost of all due & conuenient. For he is a very ryght & true father to this our countrey of Englonde, as his moste godly actes and vertuous enterpryses do manifestly shew euery day more and more. We read that

that Augustus the Emperour, whē he had both garnyshed very pleasātly and fortressed very strongely the Citie of Rome, so ỳ so moche as laye in hys power he had made it safe & sure agaynst all insultes and inuasions of enemies for many yeares after his time, was wonte reioysyng of his acte to say, *Romā lateritiam accepi, marmoream relinquo.* That is to saye, I toke Rome made of tyles, but I leaue it of marble. How moch more iustly maye oure mooste bounteous kyng saye, I toke Englonde made of tyles, but I leaue it of marble. If ony Realme therfore may reioyse & repose theyr affiaunce in martial armours & all kynd of fortresses, that make vnto the safe preseruaciō ther of, surely we Englysh mē haue moste iuste occasion to gyue God thankes for them, seyng that we aboue all other nacions vnto our great conso-

Augustus Cæsar.

lacion and the vtter consternacion of our enemies are mooſt opulently enryched with them thorowe ỹ godly prouision and deuine pollecye of oure mooſt redoubted Kynge. But what, ſhall we flye vnto them, as vnto an holye Anchore and inuincible Bulwarke, whan the fearce tumulte and cruel noyſe of warres begynneth to ryſe vp amonge vs, and repoſe oure whole affiaunce in them? God forbyd. For as weapons apte for warre are not to be neglected, & as all kynde of pollecies, that maye conſerue the publique weale, are to be proued, ſo is not ỹ truſt of a chriſten mā to be put in thē, as though our ſafegarde or delyueraunce dyd depende on them. For the ſcripture ſayth, A kyng ſhall not be ſaued by his owne great hooſt, nether ſhall a gyaunt be holpen in the abundaūs of his owne ſtrength. &c. Notwithſtandynge

Note of martial armoures.

Pſal. xxxii

standyng we must prepare all thinges, and with a lusty and valeaunt courage go vnto the warres euē as though there were no hope of victory, but of oure owne strength only, yet must all our whole affiaunce be reposed in the myghtye strength of our Lord God, and looke for ỹ victory at his hand only, nothyng doutyng, but that he wyll fyght for vs, & gyue vs the ouerhand of our enemies, if we enter battell for a iust & godly cause. For it is god only, that gyueth ouer theyr enemies into the hādes of his people. It is God that fyghteth. We & all ỹ euer we bryng, are but instrumētes & meanes, wherby God subdueth oure aduersaries vnto vs, euen as bread and meate are but meanes only, wherby God fedeth vs. It is God that is the victorious and triumphant champion as Salomon saythe, The horse is prepa- Marke wel. Prouer. xxi.

prepared agaynst the day of battel, but the Lorde gyueth the victorye. Note that he saythe, the Lorde gyueth the victory.

Howe came it to passe that ỹ Israelites gat ỹ vpper hande of theyr enemies so ofte? By theyr owne valeaūce? Na verely, but by ỹ strēgthe of Gods power. The Lord thy God sayth Moses, shall go before the. He shall put awaye all these nacions in thy syghte, and thou shalte possesse them. Go to it therfore manfully, & take a good harte vnto you. Feare ye not, nor be not once adrad at the syght of thē, for ỹ Lorde thy God, he is thy captayne and gyde, & he wyll not leaue nor forsake the Agen, how came it to passe, ỹ one chased a thousand, and two put ten thousande to flyght, but that theyr God solde thē & the Lorde smarled them. For oure God is not as theyr GOD. Also in another

Deut. xxxi.

Deut. xxxii.

another place, Happy arte thou, O Deut.xxxiii
Israel, who is lyke vnto the? A peo-
ple that arte saued by the Lord. He
is thy shylde & helper, he is ỹ sweard
of thy glory. And thyn enemies shal
hyde themselues from the and thou
shalte walke vpō theyr hygh hylles.

How chaunced it, that the noble Josue.x.
captayne Josua had so many victo
rious cōquestes ouer hys enemies?
What sayth ỹ scripture, The Lord
God of Israel dyd fyghte for hym.
But let vs heare what God sayd vn
to hym, Aryse and go ouer this Jor Josue.i.
dane, thou and all the people wythe
the into the lond, which I shall giue
to the children of Israel. All the pla
ces that the soles of your feete shall
tread vpō, wyl I giue you. Agen, be Josue.xi.
not afrayd of thē, for to morowe a-
bout this time wyl I deliuer al thy
enemies slayne in the sight of Isra-
el, and thou shalte hough theyr hor-

ses

ses, & burne theyr charettes wythe fyre.

Judicum. i. Moreouer after the death of Josua, the chyldren of Israel asked the Lorde, who should go vp fyrst vnto the Cananites to fight agaynst thē. The Lorde aunswered, Juda shall go vp, beholde I haue deliuered the londe into his hendes: Marke that it is sayd, ỹ Lorde delyuered ỹ lond into his handes. So that it is God that gyueth the victory. Who gaue the victory of theyr enemies vnto ỹ Israelites, whan Othoniel, Ahod, Sanger, Delbora, Barach, Gedeō, Jepte, Samson. &c. reygned, but ỹ Lorde only, as it appeareth by the histories. How wōderful is ỹ history of Gedeō, as I may let passe ỹother & no lesse manifest & euidēt to shew, that God alone gyueth the victory and not the strength and pollecy of ony man, be it neuer so valeaūt and subtile.

Judic. iii. iiii vi. vii. viii. xi. xv.

Gedeon.

subtile. The Madianites whyche came to fyghte agaynst Gedeō and his company, had in theyr army an hondred & fyue and thyrty thousād valeaūt men, which laye along in ỹ valey lyke greshoppers ī multitude and theyr camels were without nō ber, euen as the sande by ỹ sea syde. Gedeon bryngeth only with hym a cōpany of two & thyrty thousande, and yet of these God commaunded hym to put awaye all excepte thre hōdred. His wordes were these: The people that are wyth the, are to many for me to gyue the Madianites into theyr handes, lest Israel make theyr boast vnto my dishonour, and saye, our owne hand hath saued vs. And whan there were of Gedeons company xxij. M departed, so that there abode w hym only ten thousande, God sayde once agayne vnto hym, the people are yet to many. Madianites.

The

The conclusion was, that all went
theyr waye besydes thre hondred, &
by them only thorowe his myghty
power dyd God gyue the Madiani
tes into Gedeons hãdes, so that of
them that were slayne of the Madi
anites, were an hondred and twen-
ty thousand men that drewe swer-
des. O wonderfull victory. O the
mighty & stretched out hand of god
O the valeaunce of this our Lorde
God, which is almyghty and full of
puyssaunce to defende and saue his
seruauntes. Here se we this to be
true, ỹ one shall chase away a thou-
sand, & that two shall put ten thou-
sand to flyght. Hereto pertaynethe
the sayeng of kyng Asa, which pray
ed to God on this manner. O Lord
it is all one with the, whither thou
helpest in few or in many. Helpe vs
o Lorde our God. For we hauyuge
oure whole affiaũce and trust in the

Deut. xxviii

Asa.
ii. Par. xiiii

and

and in thy name be come agaynste this multitude. Thou arte ỹ Lord oure God, let no man therfore preuayle agaynst the. And accordynge to hys prayer God gaue hym ỹ victory and made the blacke Moores to flye and so were destroyed.

Iosaphat.

Furthermore who gaue Iosaphat the victory ouer the Moabites and Ammonites, but God alone? Dyd not he in his prayer speake on thys manner vnto God? In vs, oh Lord there is not so great strength, ỹ we maye be able to resist this great cõpany, that commethe agaynste vs. But whan we knowe not what to do, than haue we none other refuge nor succour, but only to lyft vp our eyes to the. God therfore streyghtwayes stored vp Jaziel the sonne of Zacharias, whiche sayd, Herken al Juda, & ye that dwell in Jerusalẽ, and thou kyng Iosaphat also, thus

The prayer of Iosaphat

saythe

saythe the Lorde vnto you. Be not afeard nor faynte harted by the rea sō of this great multitude. For the
ii. Para. xx. warre is not yours, but Gods. It shall not be you that shall fyght, on ly steppe ye forth boldly, and stonde to it lyke men, and ye shal se ẏ helpe of the Lorde vpon you. O ye of Iuda & Ierusalem feare ye not, nor let not your hartes fayle you. To morow ye shall go forth agaynst them, & the Lorde shall be wyth you. The kyng hym selfe also sayd whan they went forth vnto battell, Beleue in the Lorde your God, and so shall ye be without al ieopardy. Beleue his Prophettes, & all thynges shall be prospero⁹ vnto you. And according to all these thynges aforsayde came it to passe, so that Iosaphat & his cō pany returned home with a glorio⁹ victory, thorowe the meane & puyssaunt power of God. Notwythstā-
dynge

dynge when Iosaphat afterwarde ioyned frendshyp wythe Ochozias kyng of Israel, which was a wicked doer, & coupled hym selfe with hym to make shyppes to go into Tharsis foz golde, and semed by this means both to haue his mynde estraunged from God, & hys affiaunce reposed in moztal amite, God deceaued him of his purpose, bzoughte his enterpzises vnto none effecte, so that hys shyppes were bzoken on suche sozte, that they ware not able to go vnto Tharsis.

What shall I speake of the noble and triumphante victozies, whiche God gaue to Ezechias, Judith, Eldzas, Judas Machabe⁹, Jonathas, Symon. &c.

Thus se we that it is God ỹ fighteth foz his people, subduethe theyz enemies, and giueth them the victory, & that wythout his ayde, helpe &

socour, all is but vayne & frustrate, what so euer man inuenteth of hys owne carnall brayne, seme it neuer so polletyke and wyse. Cursed be he, sayth Jeremy, that maketh flesh his arme, & whose harte departeth from the Lorde. But blessed is that man that trusteth in the Lorde, & whose hope the Lorde hym selfe is. For he shall be as a tree that is planted by the water syde, whiche spreadethe oute the roote vnto moystenes, so that he neadethe not to feare whan the heate commethe, and hys leaues shall be grene. &c. Wo be vnto thē, sayth the Prophet Esaye, that go downe into Egypt for helpe & trust in horses, & cōforte them selues in charettes because they be many, and in horsemē, because they be lusty and strong, and haue not put theyr confidēce and trust in the holy one of Israel. Agayne, what pre-

Jere. xvii.

Psal. i.

Esa. xxxi.

sump-

sūpcō is this that ỹ trustest vnto? Esa.xxxvi
Or by what coūcel or strength dost
thou determyne to go to warre? vp
on whome dost thou trust, seynge ỹ
castest thy selfe of frō me? Lo, thou
puttest thy trust in a brokē staffe of
rede, I meane Egipt, which he that
leaneth vpō, it goeth into his hande
& shutteth hym thorow. The Lorde Esa.xxxvii.
is our captayne, ỹ Lorde is our law
gyuer, the Lorde is our kynge, he it
is that shall saue vs. For he gyueth
strengthe to the wery one, & power
vnto the faynt. Chyldren are wery Esaye.xl.
& faynte, & the strongest men fall
lyke weakelynges, but they ỹ truste
in the Lorde, shall be endewed with
strengthe. They shall haue wynges
lyke Aegles, they shall ronne & not
fayll, they shall walke & not be wery
Feare not, saythe God, for I am w Esaye.xli.
the. Turne not once backe for I am
thy God. I haue made the strong, &

I haue holpen the, & the right hand of my ryghteous one hath take the. Behold all they shall be confounded & ashamed, that fyght agaynste the. Yea they shalbe, as thogh they were not, & the me shall perysh, that once
Esaye.xlv. speake agaynst the &c. I wyll go before the, & bryng downe the proud & arrogant of the earthe. The brasen dores wyl I breake & burst the yron barres. And I wyll gyue the, ỹ hyd treasures, & the thynge whiche is secretly kepte, that thou mayst know that I am the Lorde. The vnryghteous shall perysh at one clappe, as
Psal.xxxvi. Dauid sayth, & the remnauntes of the vngodly shall vtterly be destroyed, but the healthy of the ryghteous is of the Lord, & he is they? defēder in the tyme of trouble. The Lorde shall healpe them & delyuer them, he shall set them free from the wycked, yea he shall saue thē in dede, because

they

they haue putte theyr trust in hym.
Agen, the Lorde is my lyghte & my healthe, whome then shall I feare? The Lord is ỹ defender of my lyfe, for whome than shall I be afrayde? Whã the wycked came vnto me for to eate my flesh, they that wrought me ony wo, and were myn enemies, stõbled & fell, so that now although an hoost of men were layd agaynste me, yet shall not my hart be afrayd. And though there rose vp warre agaynst me, yet wyll I put my trust in hym, God hymselfe also sayth by the Psalmographe, for almoche as he hath trusted in me, I wyl deliuer hym, yea I wyll defend hym, seynge he hath knowen my name. He cryed vnto me, & I wyl fauourably heare hym. I am wyth hym in tribulaciõ I wyll delyuer hym & glorify hym. I wyll replenyshe hym withe longe lyfe, and at the last I wyll shew him Psal. xxvi.

Psal. xc.

my sauyng health.

All the scriptures heretofore rehearsed declare euidently that God alone is the myghtye helper, & that he only it is, whiche gyueth the victory of theyr enemies to his people, that is, to so many as beleue & trust in hym, and that withoute hym all humayne industry, labour wyt, conueyaunce, pollecy. &c. are of none effecte, yea rather hurteth than profytteth, hyndereth then furthereth, destroyeth than sauethe. Blyssed is that londe, whiche hath God theyr mercyfull Lorde & puyssaunt defender. For they shall prosper in al thinges, and what so euer they shal take in hand, shall vndoubtedly come vnto good effecte, nether shall ony mā be he neuer of so greate baleaunce, myght, strēgth, puyssaunce and power, be able to do them ony harme. If God be on ourside, who is able

to

to preuayle agaynst vs, as the holy Apostle Paule sayth.

But it wyll be demaunded peraduenture, how God maye be made so mercyfull, that he wyll gyue vs ỹ victory of our enemies. I aunswere by oure vnfayned conuersion from wickednes vnto true godlynes. We heard before that al the plages that God casteth vpon vs, whyther they be battell, honger, pestilence or ony other, chaunse vnto vs for our synfull & abhominable lyuyng, wherw̃ God is so greatly prouoked vnto anger: Agayne, that he wyll not cease thus to plage vs, if he loueth vs, vntyl we earnestly repent & studiously amende our lyfe. If he seeth, ỹ none amendment wyll followe his correction, yet wyll he go forth styll to ponysshe vs, and neuer cease vntyll he hath rooted vs & our memory oute of the earth, because his holy name

By what means God maye gyue vs the victory.

may be no moze blasphemed among the Hethen thozow our wyckednes and abhominacion. Your misdedes sayth Esay, haue seperated you frō your God, & your synnes haue hydde his face from you, that he should not heare you. For your handes are defyled wyth bloud & your fyngers with vnrighteousnes. Your lyppes speake leasynges, & your tonge setteth out wickednes. No man regardeth ryghteousnes, no man iudgeth truely Euery man hopeth in vayne thynges, & imaginethe deceate, conceaueth werynes & bryngeth forthe euell. They brede cockatrice egges, & weaue the spyders webbe, who so euer eteth of theyr egges dyeth, but if one treadeth vpon them, there cōmeth out a serpēt. Theyr webbe maketh no cloth, nether can they couer thē wyth theyr labours. Theyr dedes are the dedes of wickednes, and

Esaye.lix.

The Prophet describeth the māner of this wozlde.

the

the worke of robbery is in theyr hā-
des. Theyr feete runne vnto euell,
& they make haste to shed innocent
bloude. Theyr councels are wycked
councelles, harme & destruccion are
in theyr wayes, but ỹ way of peace
they know not. &c And a lytle after,
our offenses are many before the, O
Lord, & our synnes testify agaynst
vs, yea we must nedes confesse that
we offende, and knowledge that we
do amysse, namely transgresse & dis-
semble agaynst the Lorde, and fault
awaye from our God, vsyng presūp
tuous & traytorous imaginacions,
& castyng false matters in our har-
tes. For equite is gone aslyde, and
ryghteousnes stondethe a farre of.
Trueth is fallen downe in ỹ strete,
& that thyng that is playne & open,
maye not be shewed. Yea truethe is
layde in presonne, & he that refray-
nethe hym selfe from euell, must be
spoy

spoyled. When the Lorde sawe thys, it displeased hym sore, ỹ there was no where ony equite. He saw also, ỹ there was no man, whiche had pitie therof, or was greued at it. And he helde hym vp by hys owne power, & cleued to his owne ryghteousnes.

Ephe. vi. 1. Thess. v.

He put righteousneson hi for a brest plate & set ỹ helmet of helth vpō his head. He put on wrath in stede of clothyng, & toke gelousy about him in stede of a cloke, lyke as whā a mā goeth forth wrothfully to recōpēce his enemies, & to be reuenged of hys aduersaries, namely ỹ he myght recōpēs & reward ỹ ilādes, wherthorow ỹ name of the Lord myght be feared frō ỹ rising of ỹ sonne to the goyng downe of ỹ sonne. For he shall come as a violent water streame, whiche the wynd of the Lorde hath moued.

Hytherto haue I rehearsed the wordes of the Prophet Esay, wher-

of

of we learne, that our wickednes is
ỹ cause of Gods wrathe toward vs,
notwythstandyng if we cease from
our iniquite, God wyl surely fauour
vs, turne awaye his wrathefull dis-
pleasure, pardonne our synfull ini-
quite, forgyue our wycked lyuyng,
wype awaye our vnclennes, and be
our myghty shelde & defender agēst
all our enemies, as he sayth in ano- Esaye.1.
ther place, youre handes are full of
bloud. Notwythstondyng wash you
make ye clene, put awaye your euell
thoughtes out of my syght, cease to
do euell, learne to do well, seke iudge
mēt, helpe ỹ poore oppressed, delyuer
ỹ fatherles, defend ỹ wydow & come
on your waye, & reproue me, sayth
the Lord. If your synnes be as red
as scarlet, yet shall they be made as
whyght as snowe. And if they were
like purple, yet shal they be like whi-
te wolle. Yea yf ye wyll be contēted

and

and heare me, ye shall eate the good fruytes of the earth. If ye wyll not but prouoke me vnto wrath, ye shall be deuoured with ỹ swerde, for thus hath the Lorde promysed wyth hys owne mouth, It is commonly sayd, Jere.iii. sayth God by ỹ Prophet Hieremy, if a man putteth awaye his wyfe, & she goeth from hym, and marryethe another husbonde, shall he resorte ony more vnto her? Is not that woman than defyled & vncleane? But as for the thou hast played the harlot wᵗ many louers, yet turne agen to me, sayth the Lorde, & I wyll receaue the. Thou stynckynge Israel turne agayne, sayth the Lorde, and I wyll not turne away my face frō you, for I am mercifull, saythe the Lorde, and I wyll not be angry for euermore.

Thus se we ỹ though God dothe plage vs for oure wyckednes, yet if we

we repent & amende our synfull ly-
uynge, he wyll haue mercy vpō vs,
& turne awaye his anger from vs.
For the Lordes hande is not so shor- Esaye.lix.
tened, that it can not healpe, nether
is his eare so stopped, that it maye
not heare. To obtayne therfore his
fauour, that he maye fyght for vs,
& get vs the victory ouer our aduer
saries, the only & moost nexte waye
is to redresse our noughty māners,
to walke in the pathwayes of his ho
ly commaundementes & to do that,
which he wylleth vs to do. So may
we be sure thorowe his diuine vale-
aunce to subdue all our enemies, as
he hymselfe testifieth, sayeng: If ye Leuiti.xxvi.
walke in my commaundementes, &
& kepe my preceptes, ye shall pursue
your enemies, and they shall fall be
fore you. Fyue of you shall chase an
hondred straungers, and an hōdred
of you shall put to flyght ten thou-
sande

lande. But if ye wyll not heare me, but despyse all my commaundemen tes, I wyll set my face agenste you, & ye shall fall before your enemies, & ye shalbe subdued to them that hate you, yea ye shall flye, whan no man pursueth after you. For if we enter battell with our aduersaries, & yet be polluted wyth synne, surely God wyll nether fyght for vs, nor yet w vs. God is not the captayne of wicked & noughty people. He fightethe not for them ꝑ embrace iiquite, but for suche as seake after true godlynes, pure innocẽcy, & loue to walke in his moost holy commaundementes. To suche as are transgressours of his holy word, & yet dare presume to enter battell, & to looke for helpe at his hãd, he sayth, se ꝑ ye go not vp & that ye fyght not, for I am not amõg you, vnlesse ye be plaged before your enemies. If such fyght, it shall

Nume. xiiii. Deut. i.

chaunce

chaunse vnto them, as it dyd vnto ỹ Israelites, which whā they had gre uously offēded God & disobeyed him would contrary to the commaunde ment of God take vpon thē to fight agenst the Ammonites, but for theyr disobediēce, notwithstonding theyr myghty valeaunce & polletyke wis dome in martial affaires, they were chased awaye, kutte, hewed, & gre uously slayne. So shal it chaunse to the wycked and vngodly.

Josue hadde a manifest promyse made to hym of God, that he should subdue the cananites, & enioye theyr londe peasably, & that therfore he ne ded not to feare for to fyght agenst them, yet notwythstondyng loste he at one tyme the felde, & his mē were slayne & put to flyghte for the synne of one man, whiche contrary to the commaundement of God had takē of the excōmunicate thynges. For Josue.vii.

the

the offens of hym alone could not ẏ chyldrē of Israel stond before theyr enemies, for asmoche as God was not wyth them. If the synne of one man deserued so great vengeaunce that for his offence only many were slayne & put to flyght, what shal we than saye vnto that army, which is replete wyth all kynde of synne, as whoredome, fornicacion, adultrye, thefte, tyranny, shedyng of innocēt bloud, sweryng, glotony, droncken-shyp. &c. How is it possible for them to prosper? How can God be among them to fyght for thē & to gyue thē the victory? If we wyll subdue our enemies, we muste seake all means possible to haue God on oure syde. We maye not only prouide, that we scoore of the rust of our harnes that it be clene, but that we also put out of our brestes the rusty & fylthy synnes, that haue cankred oure soules so

Nota.

A good lessō

so long, & so become pure and clene. For what is the cause that our battels do but lytyll prosper many tymes, but onlye that we be synfull, & God is angry wyth vs? Could that Herolyke tyraunt the great Turke haue subdued so moche of Christendome, if we had lyued accordynge to our profession? Na verely, our synnes haue gotten him so many victories. Our wyckednes hath made vs captyue & thraull to his tyrannye. Let vs looke what synne reygneth amonge vs, & let vs vtterly wype ỹ out, so shall we prosper agaynst the violence of our enemies.

It was not wythoute a cause, ỹ God, after Acā the sonne of Carmi, of whom I spake before, had transgressed his holy precepte by takyng of the excommunicate goodes, commaunded Josue, that he should sanctify the people, & byd thē sanctifye

them selues before they wente ony more to battell, & kyll hym, whyche had so trãsgressed agenst the Lord. For whã that was done, they prosperred tryumphantly euer after in all theyr warres, & God gaue theyr enemies into theyr hãdes, & they enioyed the lond in peasable possession. Although this sanctifyeng of ỳ Israelites dyd cõsist in externall ceremonies, as in washyng, purgyng & clensynge them from the fylthynes of both theyr bodyes & garmentes, & in abstaynyng from the company of theyr wiues, yet shadoweth it to vs also our mãner of sãctifyẽg, whiche is spiritual. It requireth of vs that we should purge our selues of all iniquite, wash awaye the fylthynes of our hartes, & put from vs all carnal cõcupiscẽces & fleshly lustes, so that we may be cleane both in body and soule, & be founde worthy to haue

How we oughte to sanctifye our selues.

God

God our captayne. They that thus
sanctify them selues, are fytte to go
vnto the warre of the Lorde.

God gaue a commaundement to Deut. xxiii.
the Israelites & sayd, whan thou go
eest out wyth the hoost agenst thyne
enemies, kepe the from all wycked-
nes, for the Lorde is among you. If
there be ony man that is vnclene by
the reason of vnclennes, that chaū-
seth hym by nyght, let hym go oute
of the hoost, & not come in agen vn-
tyll he haue washed hymselfe wythe
water before the euen: & than whan
the sonne is downe, let hym come in
to the hoost agen. Thou shalte haue
a place wythout the hoost whyther
thou shalte resorte to, & thou shalte
haue a sharpe poynte at the ende of
thy weapon, & whan thou wylt ease
thy selfe, dygge therwyth & turne, &
couer that, which is departed from
the. For the Lorde thy God he wal-

" keth in thyn hoost to ryde the, and
" to set thyn enemies before the. Let
" thyn hoost therfore be pure, that he
" le no vncleane thynge amonge you,
" and turne from you.

Here God commaũdeth that the hoost should kepe them selues fre frõ al wickednes. The cause is this. For the Lorde is amonge you, sayth he. God is pure, therfore muste ỹ hoost be pure, that commeth to battell in his name. God is wythout al synne therfore must his warryours detest nothynge more thã synful wyckednes. God hateth ỹ workes of darknes, therfore must his Souldiours abhore the workes of darknes, and haue a pleasure to walke as ỹ chyldren of lyght. Agayne, he declareth howe pure & fre from all vnclennes the hoost ought to be, seyng he wold haue them so clene & honest in those thynges that chaunse naturally If

Not. well.

God

God can not abyde the pollucions, whiche chaunse in the nyght tyme, howe moche lesse can he awaye with whoredome & adultry. If God wyll haue soche purite shewed in thinges whiche corporall necessite cõpelle vs to do, is it to be thoght ỹ he wyl admit ony thyng, ỹ is done cõtrary to hys cõmaũdemẽt, as thefte, tyrãny, swearyng, dronckehyp, glotony quarellyng. &c. God walketh in the hoost of hys Seruauntes, therfore ought they to be pure & fre from al vnclennes, leest God turneth from thẽ, & so altogyther go to hauocke. But alas it chaunceth contrary wt vs nowe a dayes. For whan they, ỹ professe Christe, shoulde go vnto the warres, they prepare them selues after a more wicked manner, than the Hethen do. For the Hethen come soberly togyther, cõsulte sagely of thinges that shall moost auaunce ỹ prof-

howe the Hethen prepare the selues vnto battell.

perous state of the publique weale, sette all thynges in a goodly stey in theyr Realme appoynt certē wyse & prudent rulars to gouerne theyr lā des in the meane season, erhorte so many as tary at home to lyue well, & wyth al instans and harty means to praye vnto the Goddes for them, that they maye haue fortunate succesſe ī theyr warres & returne home agayne as noble conquerours with victorious triūphe. This done they prepare them selues soberly & prudently vnto ẏ warres, euer hauing respecte to an honest & innocent mā ner of lyuyng, that theyr goddes by no meanes maye be displeased with thē, & diligently callyng on ẏ name of theyr Goddes both daye & nyght for helpe & strengthe agaynst theyr enemies. Thus go they vnto ẏ battell, as mē redy to gyue theyr lyues for the heal the & safegarde of theyr coun-

coũtrey, beyng desyrous of nothing but only to defende theyr Empyre, and to enlarge the boundes and limites therof.

Howe Christen men prepare thẽ selues vnto the warres, it is more open than it nede here to be expressed. As I maye speake nothynge of suche as go wyth an euell wyll vnto the battel. What a nomber goeth there only to pycke, steale, robbe, & that they maye come home agayne well ladẽ with spoyles & robberies? Howe lytle respecte haue they vnto the conseruacion & defence of theyr natiue countrey, so that theyr packes may be wel enfarsed, laden and stuffed? What dysyng, cardyng, and all kynde of volupteous royot is vsed among them? What dryncking, gullynge, quaffynge & superfluous banckettyng do they vse? What manacyng, brawlyng, chydyng, & fygh-

how christẽ men prepare them selues vnto battel.

The wickednes of Souldiours in ẏ warres.

tyng is heard & sene dayly amonge them? What whoredome is there cōmytted among them? What mayde escapeth vndefloured? What wyfe departeth vnpolluted, as I may ad nothyng here vnto? What abhominable swearyng is vsed among thē? How is God rent and torne among them by vnlawfull othes? How desyrous are they to shed bloude, and to make hauocke of altogyther?

The rapacite of wolfes, the violēce of lyons, the fearsenes of tygres, is nothyng in comparison of theyr furious & cruell tyranny, & yet do many of thē this, not for the safegarde of theyr countrey (for so myghte it seme the more tollerable) but for to satisfy theyr bocherlyke affectes, to boaste another daye, of howe many men they haue bene the death, & to brynge home the mo prayes, ẏ they maye lyue the fatter euer after for

those

those spoyles and stollen goodes.

As concernyng the inuocacion & callyng on the name of God, it is so farre out of remẽbraunce, that many of them do not so muche as once thyncke or dreame of it. Howe is it possible, that these warres shoulde prosper, where there is no regard of god, no respecte to honeste no desyre of mutuall concorde, no endeuoure employed to make God mercyfull vnto vs. Surely these warryours had nede to sanctify them selues, or els they be not defẽders but destroyers of the common weale, for ỹ safegard wherof they wyl seme to fight For be theyr valeaunce & myght neuer so stronge, yet can they not prosper, if God blysse not theyr labours as we heard before. It is therfore expedient, that they whiche shall prepare them selues vnto battell, and offer theyr lyues for the wealthe of theyr

Howe the Souldiours ought to prepare thẽ selues vnto battell.

theyr coũtrey, ſanctify them ſelues, I meane, expurge and put away all vnclennes, & wicked behauour both of body and mynde, and ſo appoynt them ſelues in euery condicion, as though the tyme were come, ẏ euen now they ſhould departe out of this worlde, and render an accomptes of theyr lyfe here ſpent.

They maye not go vnto ẏ warres, as tyraũtes, whoſe hartes imagine miſceefe, whoſe mouthes breath manſlaughter, whoſe wordes boſte lyonlyke crudelite, whoſe handes deſyre to be embrued w̃ bloude, whoſe feete are ſwyfte to runne vnto euel, whoſe dedes bryng to paſſe finall deſtrucciõ, but as charitable parſons, which (if the loue of theyr countrey dyd not prouoke them vnto it, for whoſe wealth euen by the commaũdement of God and the lawe of nature they are bounde to gyue theyr

lyues

lyues) woulde by no meanes breake the bonde of Christen amite wythe no man, but rather suffer moche iniury, than they would be once at displeasure wyth ony man. But in asmoch as they are fyrst prouoked yee and that vnworthely, seynge also it is no priuate iniury, but a common wrong to inuade ony Realme, and to disturbe the inhabitauntes therof, therfore they come nowe in the name of God vnto battell, not for theyr owne cause, but for the cõseruacion of the publique weale, that they enioyenge peace & tranquilite for euer after, maye the more freely prayse God, and lyue accordynge to his moost holy worde.

Moreouer all the tyme of ỹ warres it shall be necessary, ỹ they kepe thẽ selues so pure, as they can, and by no meanes haue ony fellowesshyp wt the vnfrutefull workes of darknes, Clennes of lyfe.

nes,

nes, but apply them selues vnto the frutes of the spirite that they may remayne in the fauour of God, and haue hym theyr myghty captayne.

Readyng of the holy scriptures.

Let thē that can read whā they haue cōuenient leasure, rede the holy Scriptures, chefely suche hystories as declare the omnipotency and almyghtye power of God, whiche he hath shewed to his seruauntes in tymes past by gyuyng them the victory over theyr enemies, & let thē conceaue a sure faythe in theyr hartes therof, & nothyng doubte, but that he wyl be that same puyssaūt Lord to them, if they walke accordyng to hys word, that he in times past was to the other. For he is styll a Lorde of that same puyssaunce & strength. Let them that can not rede, herken to them that do rede, and gyue vndoubted & earnest faythe thervnto.

Preachers amonge the Souldiours

It would helpe moch vnto true godly

godlines for to haue faythfull preachers also amonge ye ſouldiours in ye tyme of warres, whiche myght declare vnto them the feare of God, exhorte them vnto vertue, moue thē vnto the true cōfidence in Goddes helpe, encourage them manfully to fyght, when tyme requireth, & shew them howe honeſt & godly a thynge it is to ieoparde theyr lyfe for ye welthe of theyr countrey, whyche of all deathes ye very Ethnyches recoūted moſt glorioꝰ, & of higheſt renowne.

It is alſo very neceſſary, that the Souldiours gyue them ſelues vnto feruent prayer, & deſyre ye healpe of God wyth moſt humble ſupplicacions, that he wyll be theyr mighty ſhelde & defence, but chefely whā the tyme cōmeth, that they muſt enter battell with theyr enemies. Let them than wythe one mynde caull vpon God, deſyre his helpe, & praye that Feruent prayer.

that for hys mercyes sake he wyll strengthen them, yea fyght for thē, be theyr captayne, & gyue them the victory of theyr aduersaries, ỹ they returnyng home agayne lyke valeaunt conquerours, maye syng perpetuall prayses to his moost blyssed and holy name.

This done, let them go to fyghte valeauntly, hauyng theyr whole affiaunce reposed in God alone, and in hys myghtye helpe. Yet let them so fyght, as though the victory dyd only depēd of theyr owne strēgthes wyttes and pollecies. Let them not dispayre, but take a good harte vnto them, beynge perfectely persuaded that God is on theyr syde, and wyll surely helpe them. But if they shoulde dye, seyng that theyr cause is lawfull, iuste and ryghteous, seynge also they fyghte not for theyr owne priuate cōmodite, but for the

wealth

wealth of an whole Realme, let thē not doubte, but that theyr death is precious in the syght of God, & therfore they maye be sure for this mortall lyfe to receaue a lyfe of immortalite full of eternall ioye & glory. Therfore lette them not once feare, but steppe vnto it with a lusty & valeaunt courage, come theyr lyfe, or come theyr death. Psal.cxv.

Thus moche haue I spoken concernyng the Souldiours and them that shall fyght for the safegarde of the countrey, that they maye know howe to behaue them selues ẏ God maye be on theyr syde, and returne home agayne wythe a glorious and triumphant victory.

Howe they ought to behaue thē selues that tary at home.

Nowe it remayneth to shew how they shal behaue thē selues ẏ remayne & tary at home, vnlesse the valeaunce & godly behauour of ẏ Souldiours do not profytte so moche, as

our

our wicked & dissolute manner of ly uynge shoulde hynder & hurte. For howe canne GOD be in oure army and fyght for vs, if we be wicked & vngodly? If we therfore wyll haue prosperous succesſe in our warres, we must fyrst so lay aſyde all vngod lynes, that there maye appeare nothynge in vs, wherby God maye be displeased. For God wyll only fight for them, that are pure, clene, kayth-full, charitable, modeſte, mercifull, benigne, honeſt, louers of theyr cos-trey, haters of discorde, ſeakers of peace, maynteners of amite &c. The other he refuſethe, & knowledgethe thē not for his people, nether wyll he fight for them. We must therfore repent vs of oure olde wicked man-ners, take vpon vs a new lyfe, if we wyll haue God on our ſyde in ỹ bat tell. Lette euery man conſyder hys faulte, wherin he knoweth himſelfe gyltye,

For whome god fighteth.

gylty, and quickely put it away frō hym. Let no man be quycke sighted in other mennes faultes, and tōns blynde in his owne. Let al mē seake howe they maye best please God.

For the strōgest Bulwarke & mooste inuincible fortresse that cā be made for the safegarde of the countrey, is to lyue well. If ony domage chaūceth to the coūtrey, our wyckednes is cause therof. And as I may speke my mynd frely, certes it doth moch greue me, to beholde the iniquite of the worlde, & to se how vertue is set asyde, I hadde almoost sayd, set at nought.

What shall I speke of the familiare cōmunicacion & dayely talke, ỳ is vsed among ỳ Christians? What other thyng do we heare in thē thā cursynges, bannynges, backebytynges, blasphemies, euel reportes, wāton wordes, idle tales, vnclene com-

Familiare cōmunicacīō

munī-

municaciō. &c. Of theyr thoughtes God shal iudge, but theyr dedes are so manifeste, that euery man maye easly iudge the tree by the fruyte, & the lyon by his pawes.

Ciuile magistrates.

Howe lytle do many ciuile magistrates regarde the publique affaires of the cominalte, so that theyr cofers maye be enryched, & they lyue in all wealth and pleasure?

Lawers.

Howe lytle do many lawers tender the pytiefull complaynt & rygh-teous cause of the poore oppressed? Howe lyke gaping wolfes do many of thē inhiate & gape after wycked mammon, so that whosoeuer bryngeth moost mony, is moost allowed, & hathe the lawe moost on his syde, in what so euer case the matter stōdethe, be it ryght or wronge? Howe long also do they suffer the cause cō mytted vnto them to hange in the lawe, before ony iudgement can be gyuen

gyuen, or finall determinacion had & all to poll and pyll the poore men, and vtterly to empouerysh them, so that thorow theyr deceatfull crafte & couetous mynde, the symple people are beggered, theyr wyues and chyldren brought vnto extreme misery, and set in suche case, that they are neuer after able to helpe thẽ selues nor theyr neyghbours, nor yet to profyt ỹ publique weale of theyr countrey. O gapyng wolues. O rãpynge lyons. O insatiable dogges. O crafty foxes.

What crafte, deceate, subtilite, & falshode vse marchauntes in byyng & sellyng? Howe reioyse they, whan they haue begyled theyr christẽ brother? What a sporte haue they, to deceaue a simple hobbe and playne fellowe of the countrey? How fayre do they speake to hys face, & lowte hym behynde his backe? How false Marchauntes.

a sleyghtye wares do they vtter for true and good?

Men of occupacion.

The other men of al occupaciōs vse lyke crafte and subtilite. Fewe walke vpryghtely. All gyue theyr mynde to couetousnes. No man studieth to serue the publique weale w̄ theyr science, as they are bounde to do. All seake theyr owne profyt and not that whyche is Jesus Christes. Where is ẏ christen charite become, whiche seakethe not her owne? Let no man seake his owne, sayth saynt Paule, but the profyt of other.

i. Cor. xiii. Philip. ii.

Gentyll mē.

Howe do many Gentyll mē not only get into theyr hādes other mēnes landes and tenementes, ẏ they maye lyue lyke Lordes alone in a towne, and yet kepyng slender houses and hongry hospitalite, but also after suche sorte let out theyr lōdes to other, yea and that for so hygh a pryce, as they were neuer wonte to

be

be i tymes past, i so moch ỹ they wh̄i-
che hyre thē, are vtterly beggered &
redact to extreme pouerte: By this
means is the galant pompe & lasci-
uious pleasures of Gentyll menne
mayntened, but the poore fermers
are greatly empouerished, hospitali
te is decayed, releuynge of the poore
people is vtterly layd aside, the cō-
mon wealth is miserably oppressed,
penury, scarsenes & dearth of all thī
ges is brought into ỹ Realme. Few
are able to helpe theyr Prynce, wh̄ā
nede requirethe. No man is able to
set forth hys chylde vnto learnyng,
wherby it is come to passe, that such
blynde ignorancy, and rude Chaos
of barbarous and rusticall māners
reygne nowe in the world vniuersal
ly. These thynges desyre a redresse,
God graunte it maye come to passe
shortely.

What shal I speake of certē ritch

Hoordersby of corne.

and gredy cormorauntes, those locustus and caterpylers of the common weale, whiche, whan they haue plenty of grayne and se abundans therof reygne amonge the people, are greetely greued therat, and do not only not sel theyr owne corne to mayntayne the cõmodide of ỹ poore but also by other mennes grayne, & hoorde it vp, vntyll they haue made a great dearth, and than, scarsenes of corne beyng in euery place, bring they forth theyr grayne & sell it vnto the vtter empouerysshment & extreme vndoynge of the poore cominalte. O cruell murtherers and vnmercifull bloudsoupers. The wyse man sayth, the bread of the nedy is the lyfe of the poore, he that defraudeth hym of it is a manslear. Salomon also sayth, Who so hoordeth vp his corne, shall be cursed amonge the people, but blyssynge shall lyghten

Ecclc.

Prouerb. xi.

ten vpon theyr heades, that sell it. How can these deuouring caterpyllers than escape the vengeaunce of God, that hangeth ouer theyr heades, seynge they esteme moze theyr owne pziuate kylthy lucre, than the welth of so great a multitude? God mought once quenche theyr outrageous insatiable thyrst of couetousnes, & gyue thē grace to vse his giftes vnto the pzofyt of the Chzisten people.

As touchyng the common byers & sellers & barga yne makers, what false swerynge, crafty iuglynge and deceatfull gyle do they vse amonge them, that they maye begyle theyr chzisten bzothers? How lytle is this cammaundement of S. Paule obserued among them? Let no mā go to farre and defraud his bzother in bargaynyng, foz the Lozde is a venger of all suche thynges. Dothe not

The cōmon byers and sellers.

1. Thess. iiii.

he thyncke hym selfe moost wyse, ỹ can moost deceaue his neyghbour? Here is a wonderful charite and an harty neyghbourhoode.

Whore mongers.

As I may come to ỹ groser synnes what whoredom reygneth ther nowe a dayes? Howe lytle is honorable wedlocke estemed? Howe many wyncke, I wyll not saye, laughe at ỹ abhominable vnclennes, which not a fewe commytte at this tyme? Who careth though it be knowne, ỹ he hath lyghen wythe an whore all nyght and so defyled hymselfe, men haue so rubbed theyr forhedes now a dayes, and become past all shame, so lytle ponyshment also is there appoynted for this fylthy abhominacion? I would whoredome were not growne vp into suche boldnes, that it dare compare wythe holy matrimony for pleasaunt & easy lyuyng. I would stynckyng fornicaciō were not

not so had in price, that it were pre-
ferred aboue honorable wedlocke. I
woulde there were not, which, whā
they haue wrought wickednes, glo-
rye, reioyse, and boste of it vnto the
euell example of other. Prouer. ii.

What shall I speake of false wyt-
nes bearers, which for a lytle mony
or for hatred borne towarde the par
sō, are redy streyghtwayes to gyue
false euidence, yea and to be sworne
also that it is true, whan nothynge
is more false? So that by theyr vn-
iust and false wytnes bearynge, the
innocent is wrongefully condēned,
& the wycked hathe the vppermoost
hande. Thorowe such is muche inno
cent bloud also oftentymes shedde.
O pitefull case. O lamētable chaūse
Would God al false witnes bearers
were handled according to the com-
maundemēt of God, Deutronomy,
the. xix. Salomō sayth, A false wit-
nes false wyt-
nes bearers.

Prouer.xix. nes shal not escape vnponysshed, and he that speaketh lyes, shall perysshe.

Malorum mare. I let passe manslaughter, thefte, glotony, surfetyng, dronckeshyp, dysyng, cardyng, quarellyng, with an whole lee of euels mo, which at this daye reygne in the worlde. Do not all these thynges prouoke God vnto anger, and make hym displeased wyth vs? Howe can God be in oure army, and make the warres to prosper, seynge that they for whome the battell is, are wicked and replete w all synne and abhominaciō? Certes this our iniquite must be redressed, if we wyll haue God mercifull vnto vs, & blysse our endeuours in martiall affaires.

Spirituall vices. But as I may leaue of to speake of grosse and corporal vices, & turne my communicacion vnto spirituall matters, what shall we saye vnto ye Idolatry, supersticiō, false worshyp

Idolatry.

pynge

pyng of God, confidence in ceremo-
nies, trust in popysh pardons, gad-
dyng on pylgrymage, gyldyng of y-
mages, settyng vp of candelles, &c,
whiche reygne yet in diuers places
of the worlde? What a sorte of ydle mõstruous sectes also are there yet
norysshed in many Realmes vnder
the preterte of holynes, which do no
thyng but lyke gredy cormorauntes
deuour the paynfull labours of o-
ther mennes handes? Mõstruous sectes.

Moreouer howe slacke almoost vniuersally are the curates & spiri-
tuall sheppardes to do theyr office? Spirituall sheppardes.
Howe negligẽt are they to fede chri
stes flocke wyth the sincerite of god
des word? How lytle do they esteme
the soules of theyr parysheners (for
whose saluacion oure Lorde Jesus Actum. xx.
Christe disdayned not to haue hys
blyssed body brokẽ and his precious
bloud shed) so ỹ they maye deuoure
the

the fat of the shepe, & gorgiously be clad with theyr wolle: Howe many of them dayly hunte, hawke, fysshe, & what not, after spirituall promocions, and whan they haue them, neglecte theyr office, be absent frō theyr benefices, cōmit theyr cure to suche vnlearned prestes, as canne scasely iudge betwene A and B: what a nō ber also of them come vnto theyr benefices, *non per ostium sed aliūde*, that is to saye, not by the doore Christ, nor for ony mynde or loue ỹ they haue to the glory of God, and the saluacion of christen mēnes soules, but for the desyre of fylthy lucre, for an easy lyuyng, for to be called master Parsonne, M. Vicare, M. Curate, M. Chaplen, &c: Howe lytyll liberalite do they shewe to parysshners: Howe longe is theyr hande in receauyng, & shorte in gyuynge: Howe wycked and abhominable is theyr lyuyng:

Joan. x.

Howe

Howe colde & litle feruent are theyr prayers? Howe rare & seldome are theyr studies in the holy scriptures, wherin they are bounde to be occu- Psal.1.
pyed both day and nyght? Are these fytte prestes to stonde betwene the people & God to pacifye his wrath? Are these fyt prestes to make intercession for the synnes of the people? Are these fytte prestes to whom the flocke of oure Lorde Jesus Christe should be commytted? Our Lord be mercifull vnto vs. Undoubtedly there is greate scasenes of sheppardes, whan it is come to this poynte that wolues muste haue the cure & charge of shepe. I feare moche that if this great absurdite be not redressed shortely, the flocke of Christ shall be miserably spoyled, rēt, torne and deuoured. God sende vs once suche sheppardes, as maye fede his flocke wyth godly doctrine and vertuous

ly.

lyuynge.

Dissencion betwene the spiritualte & tempozalte.

Agayne to whom is it vnknowē, what dissension reygneth among ȳ Spiritualte & Tempozalte, as they are called, now a dayes in many places? Seldome doth the one repozte well of the other. The laye man hateth the pzeste, the pzest agayne burnethe not in charite. The laye man thyncketh all ȳ euer the pzeste hath, is to moche, seyng he taketh so lytle payne in settyng forth Gods word and in doynge hys duty. The pzeste agen thyncketh all to lytyl, though he maye dispende hondzeds yearely, and do nought for it. Wyll this commaundement of GOD by his holy Apostle neuer be looked vpon & earnestly put in execucion? *Qui non laborat, non manducet.* He that labourethe not, oughte not for to eate. Certes vntyll the pzestes be mozе seriously bent to loue God and his wozde, to

1. Theff. iii.

pzeache

preache the Gospell of Christe, & to lyue accordyng to theyr office, they shall neuer be estemed nor regarded among the people, but hated, contẽned, and detested. Let the prestes remember the sayenge of God the father by his Prophet, & take hede betymes: Seynge therfore thou haste refused knowlege, I wyl refuse the, so ỹ thou shalt no more be my prest. Osee.iiii.

Agayne by the Prophet Malachy, The lippes of a prest shal kepe knowledge, and at his mouth shal men require the lawe, for he is a messanger of the Lorde of hoostes. But as for you, O ye prestes, ye are gone clene out of the way, and haue caused many to be offended at the lawe. Ye haue broken the couenaũt of Leuy, sayth the Lord of hoostes. Therfore haue I made you to be despysed, & to be of no reputaciõ among all the people, because ye haue not kept my Mala.ii.

way.

wayes, but bene parcial in the law.

Why prestes are so lytle regarded nowe a dayes.

Here may all men se why prestes are so lytle regarded at thys daye, verely because they hate knowledge kepe not ỹ wayes of our Lord God, nor endeuoure them selues to fede Christes flocke wyth Goddes moost blyssed worde. If they wyll therfore be had agē in price & reuerēt estimacion, as it is conuenient, let thē cast away theyr olde manners, shyne as the lyght of the worlde, sauour as ỹ salte of the earth, loue God and his word, preach Christes Gospell purely, meditate in the lawe of the Lord both day and nyght, dissuade no mā from readyng the holy scriptures, exhorte all men vnto pure innocency, and a chrysten state of lyuynge, & aboue all thynges be the very same vnto the people in dede, that they professe in worde. So shall they recouer theyr olde dignite, and be had

☞

Math. v.

Psal. i.

in

in honour of al mē. Yea so shal ỹ layt. Tim.v.
men haue them in reuerēce as true
spiritual fathers, giue them double
honoure, minister vnto them abun-
dauns of all thynges, receaue them
as an Aungel of God, yea as Christ
Jesus himselfe, and be redy at all ty
mes euē to dygge out theyr eyes to
do them pleasure, as Saynt Paule Gala.v.
wryteth.

Furthermore nowe that ỹ lyght Despisers of
of Gods word is come abroad amōg Gods word.
diuers nacions, how vnthanckefui
ly is it receued? How many wynke
and speare theyr eyes, because they
wyll not se it? Howe many are obsti
nately blynde? What a nomber is
there, that had rather walke styl in
ỹ darkenes of mens traditions, thā
in ỹ glorious lyght of gods trueth?
Yea I wolde there were not, ỹ perse
cute this open verite of Gods word
theyr conscience bearyng wytnes ỹ

they do euell, and condemnyng thē for so doyng. This is the condemnacio, sayth Christ, that lyght is come into the world, and men haue loked darchenes rather than lyghte. For theyr workes were euel. Euery one that doth euell, hateth the lyght, neither comethe he vnto the lyght, because his workes shoulde not be reproued. But he that worketh the trueth, cometh vnto the lyght, that his workes maye be perceyued, that they are done by God:

Joan. iii.

Sliders back from the trueth of gods word.

Another sorte of people there are whyche receaue Gods worde at the fyrste entraunce very ioyfully, and make moche of it, shewyng themselues so feruent, that they wyll seme to be ready for to gyue theyr lyues for it. But full soone is theyr whot loue colde. For whā they se that the worde of God fyghteth so manifestly wyth theyr wycked lyuynge, and con-

condemneth theyr ambicion, pryde, couetousnes, effeminate mäners &c than are they wery of it, despyse it, & caste it awaye, being lothe that any man shoulde meddle wythe all. Thā do they contemne the celestial Mā-na, & chose rather to be fed wyth the greasy flesshe pottes of Egipte. Thā fall they agen vnto theyr olde blyndnes, so that this cōmon sayeng may wel be verefyed of them: The dogge is turned to his vomet agayne, and the sowe that was was washed, to her wallowyng in the myre. Better had it bene for thē not to haue knowen the waye of ryghteousnes, thā after they haue knowne it, to turne frō ỹ holy cōmaūdemēt gyuē to thē. Prouer. xii. ii. Pet. ii.

There be yet another sorte of people, which desyre to be called gospellers and earnest fauourers of Godes worde, promisynge many thynges for the glorye therof, and yet in Gospellers.

theyr conuersacion are they no lesse wycked, than the other be. They cō-
Titum.i. fesse that they know God, but wyth theyr dedes they deny hym, and are abhominable and disobedient, & vn-to all good worckes discommēdable.
Thorow theyr iniquite the name of
Roma.ii. God is not glorifyed, but blasphemed and euell spoken of amonge the Hethen. Suche maye be compared
Math.xxi. to that sonne, whiche promysed hys father, that he woulde worke in his vyneyearde, and yet dyd not. But what do I? If I shulde go forth to declare the abhominable wickednes ses that raygne nowe in the worlde vniuersally, I shoulde neuer make an ende, thoughe I had an hondred tonges and an hōdred mouthes, as
Psal.xiii. the Poet sayth. All are fallen out of the ryght way, they are all togither become vnprofitable, ther is none y doth good, no not one.

Wherc

Where such a wycked sorte is at home, thoughe the Souldiours be neuer so good and vertuous, howe can God fyght for thē? If God had pleasure in wyckednes, if God dyd loue them ẏ worke iniquite, I wolde than thyncke in dede, ẏ God wolde be in oure armye, and fyght for vs. But seyng that he hateth all them that worke iniquite, and destroyeth them that speake lyes, & abhorrethe suche as be deceatfull and desyrous of bloudsheddynge, we maye knowe right well, that excepte we amende oure wycked manners, and repente vs of our synfull lyuyng, we shal neuer obtayne the victorye ouer oure enemies at the hande of God, wyth out whose helpe what cā preuayle? If we do, surely it is gyuē vs for the greater plage and destruccion, that shall fall vpon vs hereafter, as many thynges are oftentymes gyuen

Psal. v.

Marke wel.

& graunted to the wycked for theyr greater damnacion. Therfore if we wyll go the ryght waye to worke, & haue our Souldiours to prosper in the warres, let so many as tary at home repent them of theyr wycked lyuyng, be sory for theyr offenses bewayle theyr mysery, & take a newe lyfe vpon them. Bryng forth frutes sayth the Baptist, worthy of repentaunce. For euery tree ỹ bryngethe not forth good fruyte, shall be cutte downe, and cast into the fyre.

How they ought to behaue thē selues that tary at home.

Let the ciuile Magistrates procure aboue all thynges the wealthe of the poore cominalte. Let the lawers do all thynges vpryghtely, and not the deuour the poore oppressed. Let the marchauntes seake to lyue truely by theyr occupyeng, & not to be to great gayners. Let thē know that a christen man maye not onlye serue his owne, but also his neyghbours

Matth. iii. magistrates Lawers.

Marchauntes.

bours necessite. Let the Gentyl mē be as fathers to ỳ poore people, that dwell in ỳ contrey by thē, and so let out theyr londes, that men maye be able to lyue therby, to mayntayne hospitalite, to set forthe theyr chyldren to learnynge, and to healpe to beare the charges of the comō weale whan tyme requireth. Let thē that be rytche men, and haue plentye of corne, not hoord it vp, but gladly sel it to the other, that the nedy maye haue wherof to lyue. Let suche as be common byers and sellers & bargayne makers deale iustly w̄ theyr christen brothers, and by no meanes deceaue them. Let them that haue hytherto ben adulterers or vncleane persōs forsake theyr wycked liuing and learne to possesse euery mā his owne vessel in holines and honour. Let them that haue bene false witnesses in times past, testify ỳ trueth

Gentylmē

Rytch men

Byers & sellers.

Adulterers.

1. Thes. iiii.

Fals wytnesses.

wicked parsons. euer after this. Let them that haue vsed mãslaughter, theafte, glotony, surfettynge, dronckeshyp, dysynge, cardynge, quarellynge or ony other vice, vtterly forsake it, and become

Idolaters. news men. Let the Idolaters leaue theyr Idolatrye, and learne to put theyr trust in the lyuynge and true God alone. Let them that be spiri-

Spirituall ministers. tuall ministers and Curates, take hede vnto them selues and to al the flocke, wherof the holy ghoste hathe made them ouersears to rule the cõgregacion of God, whiche he hathe

Act. xx. purchased with his bloud. Let thẽ be diligent to preach Gods word to theyr parysyners, euer settynge before theyr eyes this commasidemẽt

Joan. xxi. of christ, pasce, pasce, pasce, fede, fede

ii. Tim. iiii fede. S. Paule also sayth, preach ẏ worde, be feruent, be it in season or out of season. Improue, rebuke, exhorte with all longe sufferynge and

doc-

doctrine. If they be not able to preach them selues, let them get them coadiutors & fellowhelpers, or elles can not they stond before God with honest and clere consciences. Wo be vnto me, sayth S. Paule, if I preach not the gospell. Agayne, Christ sent not me only to baptise, ỹ is to saye, to minister the sacramentes, but also to preache the gospell. Let them also lead a godly lyfe correspondent to theyr techyng. Let them be glad distributors of theyr goodes to ther poore parysshners. So shall it come to passe, that they shall be dere and welbeloued both of God and man. 1. Cor. ix. 1. Cor. i.

Lette the laye men by no meanes hate the prestes, nor the prestes the laye men, but beyng of one mynde, loue one another feruently. Let the lay man reuerence the preste as his father let the preste agayne receaue and ioyfully take vnto hym the lay The lay mē

man,

man, as hys sonne. By this meanes shall muche godly mutuall loue encrease of both parties. Let thē that haue hytherto spered theyr eyes at the lyght of Gods word, open theyr eies, cast awaye theyr blyndenes, be glad to receaue the light of Christes moost blysled gospell, beyng assured ly persuaded, that otherwyse they can not be the chyldren of saluaciō. Let them that in tymes past receaued Goddes worde, and dyd caste it awaye afterwarde, laye hande on it once agayn, as Peter dyd, and be so earnest followers of it, that they neuermore slyde awaye. Lette them that wyll be counted Gospellers & serious mayntayners of Goddes trueth prouide, that theyr lyuynge maye aunswere to theyr loue, and that they maye be the very same in worcke and truethe, that they profesle in worde & tonge. So shal they

Despysers of Gods worde.

Slyders backe from the truth of gods worde

Gospellers.

adde

adde moche glorye to the Gospell of Christ, and cause it the more feruēt ly to be embrased of all men.

If euery manne of euery degre, wyll on this wyse redresse hymselfe, his lyfe and conuersaciō, & become a newe man bothe in worde & dede, howe can ony tyraunt, be he Jewe, Turke, Saracē, or ony other, ouercome vs? God is on oure syde, who can be agaynste vs? God fyghtethe for vs, who can than preuayle? The battell is Gods, howe can it than be lost?

Let euery mā amende one

Roma viii.

Nowe after that we haue chaunged our olde manners and put on a new lyfe, we must fall in hand wyth the other frutes of the spirite, chefely prayer and callynge on the name of God. For thorow prayer we rede in the diuine Histories, that many haue preuayled agaynste theyr enemies, and gotten the victory. The

Of prayer & callyng on ẏ name of god

wyse

Prou.xviii. wyse manne sayth, the name of the Lord is the moost myghty & strong Bulwarke, vnto that doth ỹ ryghteous man flye and is holpen. Call vpon me, saythe God, in the daye of thy trouble, and I wyll delyuer the & thou shalte honour me. The scripture also sayth, who so euer callethe on the name of the Lorde, he shalbe safe. Vnto this name of oure Lorde God let vs flye wyth cõtinuall and feruent prayers. Let vs lamẽt and bewayle our cause to his diuine maieste. Lette vs desyre hym to be our captayne and valeaunt defender in oure warres. And that we maye be the more frãckely encouraged to go vnto God for helpe, let vs set before our eyes the histories of ỹ holy scriptures, whiche shewe howe greatly ỹ true and christen prayer hath holpẽ the people of God in tymes paste, to get the victory ouer theyr enemies.

Psal.xlix.

Joel.ii.
Actum.ii.
Roma.x.

Moses was assuredly bothe a ve- Moses.
ry good and valeaſt captayne of ỹ
Iſraelites, and procured nothynge
more than ther helth and ſaluacion
yet notwithſtandynge whan Ame- Exo. xvii.
lech came to fyght agaynſte Iſrael,
he went not forthe ſtreyght wayes
wyth them vnto battel, but toke w̃
hym Aharō and Hur, and went vp
into the toppe of an hyll and there
prayed, appoynting Joſua to be cap
tayne of the Iſraelites in his ſtead.
He doubted not, but that he ſhould
do more good beynge abſent wythe
hys prayers, than he ſhoulde do be-
ynge preſent wyth the martiall ar-
mours, as it came to paſſe. For whā
Joſua & his cōpany began to fighte
againſt Amelech, who fought beſt, I
praye you? By whoſe valeaſts was
the victory gotten? By the Souldi
ours that were preſēt in the battel,
or rather by Moſes, which was ab-
ſent

sent from it? Let vs heare what the scripture sayth: Whā Moses lyfted vp his hādes, Israel dyd ouercome, but if he dyd let hys handes downe neuer so lytyll, than had Amelech ỹ better. Therfore whan Moses handes were wery, Aharon & Hur toke a stonne and put it vnder hym, and he sate downe theron. And Aharon and Hur steyed vp hys handes, the one on the one syde, the other on the other syde. And it cam to passe, that his handes were steadye vntyll the Sōne was downe. So that Josua chased awaye Amelech and his people wyth the edge of the sweard.

Josua.

Josua also that mooste victorious captayne thorow prayer did not only ouercome his enemies in the battell, but also caused the Sonne and the Moone to abyde and stond styll wythout ony remouyng for ỹ space of an whole daye, vntyll he was re-

Josua.x.

uen-

uenged of his enemies.

Whā ỹ Philistines came to fight agaynst the Israelites, the chyldren of Israel were greatly afrayd of thē in asmuche that they came to Samuel and sayd, Cease not to cry vnto the Lord our God for vs, that he maye saue vs out of the handes of ỹ Philistines. Samuel toke a yonge lambe, and offred it all togyther for a burnte offering vnto the Lorde, & cryed vnto ỹ Lorde for Israel. And the Lord heard him. And it came to passe, that whā Samuel offered the burnt offeryng vnto the Lorde, the Philistines began to fyght agaynst Israel, but the Lorde thondered a great thonder that same daye vpon the Philistines, and turmoyled thē that they were slayne of the chyldrē of Israel, & so brought vnder, that they came no more into the coostes of Israel. Samuel. 1. Reg. vii

Agayne

Asa. Agayne by prayer kyng Asa ouer caine Zarach the Mozian wyth all his army.

ii Par. xiiii. By prayer also hys sonne Josa-
Josaphat. phat valeauntly subdued the Moa-
ii. Para. xx. bites and Ammonites.

Ezechias. Item Ezechias that mooste holye
iiii. Reg. xx. Prynce thozowe prayer ouercame ỹ proud tyraunt Sennacherib wyth all his hooste.

Judith. xii. Dyd not the mooste vertuous wo mã Judith by prayer ouercome Holofernes and his army?

Judas Machabeus. By prayer Judas Machabeus gat the victozye ouer hys enemies. But in two battels whẽ he shoulde fyght wyth Antiochus and prayed, not, he fled away. And when he dyd fyght wyth Bacchiddes & Alcimus, he was slayne because he dydde not
i. mac. iiii ix. praye as befoze. By prayer Jonathas, when all had forsaken hym, excepte a fewe, obtayned the victozy.

Di

Of these fewe histories it is euident & manifest how greatly ẏ true & christen prayer, that procedeth frō a faythfull and repentaunt harte, profyteth in the tyme of warres to obtayne the victory of our aduersaries. Unto prayer therfore as an holy anchore must so many as tary at home flye incessantly, desyryng god for his sonne Jesus sake to haue pitie on vs, to strengthen our armye, to be our captayne, to fyght for vs, to discōfyte our enemyes, & to gyue vs the victory. But these our prayers maye not be colde, lasye, & only procedyng from the lyppes, but feruent, earnest, & rysynge of the very effecte of the harte. For to mumble with our lyppes, to bleate with our tonges, to rore with our throtes, to shake our heades, to lyfte vp our hādes. &c. profyteth nothyng at all, excepte the prayer cōmeth frō a fayth

Jonathas. i. Macha. ii.

full & repentaunt harte, as we may perceaue by dyuers places of ẏ scripture, & as I haue abundantly proued in my Pathwaye vnto prayer. This people honour me with theyr lyppes, sayth Christ, but theyr hart is farre from me. Verely they worshyp me in vayne. Let vs looke wel vpon our owne wayes, sayth ẏ Prophet Hieremy, & remember our selues, and turne agen vnto ẏ Lorde. Let vs lyfte vp our hartes w̄ oure hādes vnto the Lord that is in heauē. Therfore let our prayers be feruent & harty, that God may se, that there is amendment in vs, and that we thyrst the glory of his name, and the health of our countrey. And although it be necessary to pray at all tymes, yet at that tyme chefely let vs hartely call vnto God, whā oure Souldiours shal fyght. All ẏ tyme by no means let vs cease from prayer,

Searche the Pathwaye vnto prayer

Esa. xxix.

Math. xv.

Lament. iii.

Markewell

er, but incessauntly crye vpon God,
& neuer leaue vntyll he hath gyuen
vs the victory, whiche thynge vn-
doubtedly he wyll do, if he perceaue Lament. iii.
that we call feruentely vnto hym.
For the Lorde is full gentle & good
saythe the Prophet, to them ỹ seake
hym.

But as cõcernyng the publique Publique
prayers, as Processions, Masses, &c prayers
it were expediente, that before ony
such thynges were done, there were
sermons made to the congregacion
in the whiche they should be exhor- Sermons
ted & admonyshed to repent, to be-
leue, & to take a newe lyfe vpon thẽ
onles they pray in vayne and God
deteste theyr supplicacions. For w
out repentaunce, fayth, and renoua
cion of lyfe, prayers bothe publique
and priuate are nothing acceptable
in ỹ syght of god. To al such as pray
so, God the father by Salomõ spea-

Prouerb. i. keth on this manner: Seynge that I haue called & ye refused it, I haue stretched out my hand, and no man regarded it, but all my coũcels haue ye despised, & set my correccions at nought. Therfore shal I also laugh in youre destruccion, & mocke you, whan the thynge that ye feare, commeth vpõ you, euen whan ẏ thyng ẏ ye be afrayde of, fallethe in sodenly, lyke a storme, & youre miser y lyke a tempest, yea whan trouble and heuines commeth vpon you. Than shall they caull vpon me, but I wyll not heare, they shall seake me earelye, but they shall not fynde me, And ẏ because they hate knoweledge, & receaued not the fear of the Lord, but abhorred my councell, and despised my correccion. Also by the Prophet Esaye, whan ye shall stretche out youre handes, I wyll turne awaye myne eyes from you, and whan ye shall

Esa. i.

wall be styll babblynge of your prayers, I wyll not heare you. Therfore whē we entend to pray, let vs bring with vs repentaūce, fayth, & amendment of lyfe, so may we be sure to be heard.

The sermon once done, let them fall earnestly vnto prayer, & desyre God wyth one mynde to be mercyful vnto the countrey, as I taught before.

After the prayers let euery man quietly returne home euer bearing in his mynde the safegard of his cōtrey with a continuall eleuacion of hys harte vnto God for ỹ weith of the same. And let them so behaue them selues, ỹ God may be pleased wyth them. And as they haue promysed God to become newe men so let them walke in a newe lyfe, euery man doynge hys office accordynge to hys vocacion & callyng. For yf al

Note. ter our prayers and the promisse of amendement of lyfe, we returne agayne vnto oure olde wyckednesse, what other thynge do we, than prouoke God vnto anger, mocke him, & seake the very destruccion of our cõtrey. Lette vs therfore be the very same in dede that we haue promised in worde. So shall it come to passe assuredly, that God shall be in oure army, fyght for vs, strengthen oure Souldiours, chase awaye our enemies, and giue vs ỹ victory, so that nether Turke, Iewe, Saracen, nor any other Tyrant shall may be able at ony tyme to preuayle agenst vs.

After what forte ỹ souldiours shall returne hõe after they haue gotten the victorye

Whan we haue once gotten ỹ victory ouer our enemies, so that now the tyme requireth, that our Souldiours shall come home agayne, it must be prouided ỹ they re returne be godly, modest, sober and thankefull vnto our Lorde God for the victory

ry

ry which he hath giuē vs. And whā they be once come home, let the people gather togyther, & the preacher make a solemne sermon vnto them, declaring how greatly we are boūd to God for this tryumphant victory that he hath gyuē vs, and exhortynge them to be thanckefull agen to God for inestimable kyndenes.

The sermon once done, let all the people bothe men, women, and chyldren wyth ioyfull voyces syng harty prayses to oure Lorde God, confessyng that by hys omnipotent power alone, it is come to passe, ỳ we haue gotten the victory, as that noble mā Pytho returnyng from the warres sayd to the Athenians, whā they meruelled greatly at hys prosperous chaūse, and prayfed hym becaūse he hadde slayne kynge Cotys: There is no thancke, sayth he, to be gyuē vnto me, but vnto God alone,

A sermon after the victory wyth thankes & praises.

Pytho.

» who beyng the Authoz, thys acte is
» very nobly done. As foz me, I dyd
» none other thyng: but put my hel-
» pynge hande and diligence vnto it.
» God alone gaue the victozy, to hym
» therfoze be all the thãcke, prayse, ho-
» nour and glozy.

We read also in diuers places of the holy Scripture, that after God had gyuen the victozy to his people ouer theyr enemies, they brast oute streyght wayes into prayses, & gaue God harty thanckes, as we rede of the chyldren of Israel at theyr delyueraunce out of Egypt, which whã they sawe theyr enemy kynge Pharao wyth all his army drowned in ye see, and them selues preserued, what goodly songes, lawdes and prayses, dyd they syng to theyr Lorde God? Howe dyd Debora and Barach after the victozy prayse God, because Sisara & his company were slayne and

Exo. xv.

Judic. v.

and they graciously kepte sale.

Whan ỳ Holoternes was slayne, and his army put to flyght, what a goodly songe dyd Judith synge to ỳ Lorde? Howe ioyfully came all the people togither vnto Jerusalem for to gyue prayse & thākes vnto theyr Lord God, and to offer theyr burnt sacrifices and promysedofferinges? Judith.xvi.

After theyr ample of these deuout and holy parsonnes ought we also, whā we haue gotten the victory, to gyue God thanckes, and to offer the Sacrifice of prayse vnto hym. So shal we shewe our selues not vnwor thy hys beneficence, yea so shall we prouoke God to continewe a gentle & fauourable Lorde vnto vs, when he shall perceyue that we be thācke-full, and do not forget his inestimable benefites, which he dayely sheweth vnto vs.

Nowe remayneth the lasse parte

of

of thys oure worke, whiche is to de-
clare, after what sorte we shall be-
haue our selues, whan we haue got-
ten the victory of our enemies, that
we maye enioye peace and tranqui-
lite for euer after. We heard before
that the cause, why God plageth vs
eyther with warres, pestilẽce or hõ-
ger, is Idolatry, false worshyppyng
of God, ỹ despisyng of Christes gos-
pell, wycked lyuyng, effeminate mã-
ners. &c. Nowe if we wyll be fre frõ
these plages, and lyue in rest & qui-
et, we muste cease to commyt suche
greuous synnes agaynst God, and
seake both to serue hym accordyng
to his word, and also to lead a pure
and innocent lyfe. By this means
shall God blysse our countrey wyth
peace, encrease it with thabundans
of all thynges, & make it to florysh
aboue all other nacions.

How we shall be haue our selues, ỹ we maye enioye peace euer after.

That thys thyng maye the more

apte.

aptely be brought to passe, it is conuenient that the ciuile magistrates and head rulars of euery countrey prouyde that there be learned curates, which maye teache the people ỹ true worde of God, that they maye knowe howe to worshyp hym accordyng to the holy scriptures. It shall profit also not a lytle vnto true godlines to haue modest, learned, graue and godly Scholemasters in euery cõtrey, that maye bryng vp youth not only in ỹ knowlege of humayne letters and ciuile mãners, but also in the feare of the Lorde, that they maye learne euen frõ theyr cradles, as they saye, to knowe God, to vnderstond his worde, to honour hym aryght, & to walke in his holy pathwayes. This thyng also ought al fathers & mothers, masters & mastresses do in theyr houses, that suche as be vnder them maye knowe & serue God

Learned curates.

Wyse and godly scolemasters.

Fathers & mothers.

Maisters & Mastresses

God aright. By this means shall all Idolatry and false worshyppyng of God shortely decay & vanysh away, and the true seruyse of God only remayne among vs.

Purite of lyfe.

Nowe as concernynge purite of lyfe, thys shall eadly follow of ỹ true knowledge of God. For he that is engrafted in God, is a member of God hath Gods spirite in hym, which exciteth and moueth hi vnto all goodnes, as Christ sayth, I am the vyne, & ye are ỹ braūches. He ỹ dwellethe in me, & I in hym, he bryngeth forth muche fruyte. The fruytes that we bryng forth must be for euery man to lyue accordyng to his vocacion & callynge. Let them that be tẽporall rulars procure peace in theyr Realmes aboue all thynges, vse theyr office iustly, seke not only to be feared but also to be loued, shewe them selues mercifull gydes and tender cap

Jean. xv.

Tempozall rulars

taynes

taynes of the people, and so behaue thē selues in all thynges, that they may be the very Image of GOD. By this means shall theyr kyngdōs well prosper and longe continewe. Let them agayne that be subiectes shewe all reuerēt submissiō to theyr heades and rulars, being alway obedient euen from the very harte without ony ether preuy dissimulaciō or open resistaunce. Subiectes.

Let them that be byshoppes and other spirituall ministers lay asyde all tyrāny, and hawtynes of mynde and walke wyth all gentle softenes & tender compassion toward ẏ shepe of Christ committed to theyr cure & charge. Let thē be as moost louyng fathers to Christes flocke, and if ony of the shepe chaunse to runne astray and to go oute of the waye, let them not therfore vngentylly entreate ẏ shepe, but as it is the office of a good Byshoppes

shep.

sheppard, by sayze meās call it home
agayne vnto the folde & loue it new
Luke.xv. agayne. Let them remember thistory of the lost shepe, and cōsyder yow tenderly the head sheppard our master Chryste fetched it home agayne euen vpō his shulders. The seruaūt of the Lorde maye not fyght, saythe S. Paule, but be peasable & gentle
ii. Tim.ii. toward all men, redy to teache, sufferyng the euell with mekenes, enkorymyng thē that resiste, if that at onytyme God maye gyue them repentaunce to know the trueth. Let thē that be parysshyners and laye people reuerence the Bishoppes and other
Laye people spirituall ministers, gyuynge them
Malach.ii. no lesse honour, than the chylde gy-
i.Cor.i. reth the father, remembryng that
Math.v. they be the aungels of God, the mes-
i.Cor.iiii. sangers of Chryste, the lyghte of the
Joan.xvi. worlde, the salte of the earth, the dispensatours of the misteries of God

the

the feders of theyr soules, the consolatours of the weake, the Phisicions of the sycke, ỹ vpholders of ỹ whole, the exhorters vnto vertue, the frayers awaye frō vice. &c. which watch continually for the healthe of theyr soules.

Let all other parsons publique or priuate solyue, that there be no dissencion among them, nor grudge one toward an other, euer settynge before theyr eyes this sayeng of the Psalmographe, seake after peace, & mayntayne the same. Nether shal it be vnsyttynge to haue in memory this verse of the Poet.

Heb. xiii. Parsonnes of enery degre

Psal. xxxiiii

Candida pax homines, trux decet ira feras.

Ouidius Lib. iii, de arte amādi, Godly admonicions.

If ony discorde chaunse to aryse at ony tyme among vs, let it not long remayne, but let all meanes possible be sought, that frendly concord and vnfayned amite may euermore reygne among vs. Lette vs charitably

heare

heare and monyth one another. Let vs repoꝛte well one of another. Let vs enterpꝛet all thynges vnto the beſt. To conclude, let chꝛiſten charite ſo beare rule amonge vs, that we
Colo. 3. may be al of one mynde, euen as we be all one body, and haue one heade, which is Chꝛiſt.

If we wyl on this manner gyue diligence, that we maye be at peace both wyth God and man, we maye be ſure not onlye to exchewe all the aſſaultes of our enemies, and to be free from thoſe plages, where withe ỹ diſobedient be turmoyled thoꝛow the myghty hande of God, but alſo to enioy perpetual trãquilite, peace reſte, quietnes, and to haue our Realmes abunde with all kynde of cõmodities that pertayne vnto ỹ pꝛoperous conſeruacion of a publique weale. And if it ſhuld ſo chaunſe at ony tyme, ỹ ony ſoꝛrẽ Pꝛynce ether chꝛiſten

Chriſten or Hethen ſhuld be moued of ſome euell ſpirite to aſſayle oure contry, God wyll ſo watche the borders & coaſtes of our Realmes that no Tyraunte ſhoulde preuayle, nor once be able to twytche agaynſt vs: So myghty a Bulwarke & ſtronge Caſtell is the hand of God for them that worſhyp hym accordyng to his worde, put theyr truſte in hym, call vpon his mooſt blyſſed name, & lede a pure and innocent lyfe.

Wherfore I exhorte all Chriſten nē, chefely my contrey men of Engonde (for whoſe wealth and proſperite I haue cōpyled thys lytle treatyſe, beyng moued vnto it thorow ỹ loue that I beare towarde my contrey) that they wyll from henſforth (all ſuperſticion layde aſyde) feare, loue, honoure and worſhyp God accordyng to his word, and lead a lyfe ſo pure and innocēt, that they maye

The concluſion of the boke.

be knowne by theyr cõuersacion to pertayne to Christ. So shall it assuredly come to passe, ỹ God shall not only gyue vs in this worlde a glorious victorye ouer all oure enemies both corporall and spiritual, but also after this lyfe bryng vs vnto that celestial cõtrey wher all ioye, peace, plesure and felicite is.

A M E M.

¶ Gyue the glory to God alone.

C Imprynted at
London in Botulphe lane at the
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by Johñ Waylerre
for Johñ Gough.
Anno Dñi.
1542.

Cum priuilegio ad imprimendum solum.
Per Septennium.